# The Universalist Leader

A Journal of Tomorrow

Boston and Chicago

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# The Universalist Leader

**Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).**

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—*From an Editorial in the Leader.*

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# Μιγμα

The chances are that all the good that Henry Ford has done in the world by his example of efficiency in production coupled with decent treatment of his employees will be overshadowed by the evil he has already wrought by backing with his millions the ancient game of Jew-baiting in the world. . . Men have a surplus of hate. Our job is not to increase it but to get rid of it. . . . He who adds one atom to the present weight of hate that rests on the souls of men has much for which to be responsible. (*Unity.*)

υ λ

The members of the Ku Klux Klan pretend to represent Protestant America. . . . What the Klan has done is to split Protestantism into opposing camps and to bring about a united Catholicism. . . . One wonders whether the two million members the Ku Klux Klan now claims have ever heard of the Golden Rule. Would they like to have the tables turned? Suppose the Roman Catholics or the Jews should resort to mob law! (*Frank L. Moore, in Congregationalist.*)

υ λ

There are laws governing automobiles, their parking, the speed at which they should be driven. Are these laws broken? They are. They are broken into small bits. They are broken by nearly all of us. If all the church members who break these laws were taken into custody, the services on Sunday would be held at the holdover and not at the church. And above all we flout the prohibition law. Do we wonder then that youth should become cynical in its attitude toward not only the prohibition law but all laws? (*Christian Evangelist.*)

υ λ

There is a modern school of writers fondly given to the cross-breeding of adjectives and nouns. . . . They give us pink songs of love, purple roars of anger, and grey dirges of despair . . . the extravagance which mistakes the incongruous for the brilliant. (*Henry Van Dyke.*)

υ λ

Many liberties have been taken with the calendar besides the Augustan ones. Days have been added and taken away; the autumn solstice once found itself back in August and weeks had to be sacrificed to restore it to its place. Nevertheless the sun pursues his relentless way and the opponents of daylight-saving still argue that adding an hour of daylight is tampering with divine law, though it is obviously a complex divinity. (*The Drifter, in the Nation.*)

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**ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH**

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

# Editorial

## ARE WE TIRED OF LIBERTY?

BENITO MUSSOLINI, the dictator premier of Italy, is reported to have said recently that men and women everywhere are tired of liberty and ready to accept the rule of strong men, if it enables them to escape from the task of ruling themselves.

There is not a little in the apparent apathy of a war-weary world to lend plausibility to such a statement. But if it be really true it means not only that civilization has failed but that humanity itself is a failure. If men and women everywhere, as Mussolini would have us believe, have given up trying to be men and women and are sneaking back into the nursery and crawling into the cradle, then an aeroplane gassing that would wipe out New York or a bombing of London or Paris would not do any real harm.

But it is the reactionaries everywhere who are self-deceived. Probably there never was a time when more people were more grimly resolved to make a different and better ordering of life than now. If they move so slowly that they do not seem to move at all it is because they mean to move surely; but they mean to move. John Ridd in the hour of his tragedy rode forth "just to find out this, whether there be or be not a God of justice in this world." It will be well for those who believe they can reshackle the human spirit and re-establish the ancient injustices to remember that silence does not necessarily give consent.

* *

## SAFEGUARDING THE ORTHODOXY OF THE METHODIST STUDENT CLERGY

THERE is much theological unrest in our country. Controversy is rife in the Presbyterian, the Baptist, the Episcopal, and the Methodist Churches. The fat is boiling, and its content is spilling over. It is a great mistake we are apt to make when we think that men and women are no longer interested in theological matters. They are very much interested. When the newspapers put a heresy trial on the front page, the reason for this featuring of the news is because they know their readers will be interested. It's not a bad thing for the church and the community when a heresy trial puts theology on the front page.

There are many theological things now happening which are very interesting and significant. The most recent is the report in the public press that the Methodist Episcopal Conference in Asbury Park, New Jersey, has adopted a resolution condemning the use of alleged unauthorized Orthodox textbooks among student clergy. These good, conservative Methodist folk see that modern thought is finding its way into certain textbooks on religion, and getting into the minds of the young Methodist ministers who are in charge of parishes and studying their theology. They dread modern thought. They fear its influence in their ministry. They think the old Methodist theology is in danger. And so they want to ban these unauthorized textbooks. We had supposed that the Index Expurgatorius was a Roman Catholic institution. We have heard some Methodists and others criticise the Catholics for banning certain books. It appears that they now propose to do the same.

The purpose of this action is to safeguard the Orthodoxy of these young student-preachers. They will keep them safe by keeping them ignorant. They think safety lies in ignorance of modern thought rather than in modern knowledge. Ignorance, not truth, shall be the shield and buckler of these young ministers. Only authorized books shall be provided and allowed to be studied. Theological censorship will be set up. The minds of these ministers must not be corrupted by books which present modern knowledge. Their faith must not be tried.

Even if this new censorship should succeed, the policy is altogether a mistaken one.

This is not the way to educate young men for the ministry. Students must know not only all that can be said for their church creeds, but all that can be said against them. They can not understand their own religious faith, if they study it only, and do not know the faiths or unfaiths of others. They will be dogmatic, not critical, boastful, not humble, narrow, not broad, superficial, not deep, denominational primarily, not Christian. The outstanding men in the Methodist Church never could have been produced by such safety devices. Moreover, what will such student clergy, so safeguarded, do when the educated youth and adults of their churches come to them with their intellectual and moral and religious problems and perplexities, or their glorious sense of privilege in sharing in the modern world's culture and thought? Exhortations not to think won't do, nor will warnings against modern thought serve the purpose. Student clergy ignorant of modern thought will never be able

to minister to men and women who revel in modern thought.

Then, too, how can such ministers meet the demands of men in the community who want a faith that can challenge the thought of the day, who desire to be both Christian and modern, and who will not suffer the tragedy of the divided self, the heart being Christian and the mind modern? Intellectual leadership can be had and held only by men who study their faith in the freest way.

The action of one group of Christians affects all other groups. These obscurantists of the Methodist Church not only make the work of other Methodists more difficult, but they make it harder for all ministers to serve their day and generation. They prejudice the case of religion in the minds of men inside and outside the churches. Safety lies in truth, and leadership in knowledge. This is the conviction of our churches and our ministers, and this is the method pursued in all our theological institutions.

*D. E.*

* * *

## THE TEST OF LIBERALISM

IT was at once a charge and a challenge that Dr. Abram Simon of Washington uttered when he told the National Federation of Religious Liberals at Baltimore that the liberal movement must have beauty and passion as well as ideas and ideals if its doctrines were to maintain a constant flow and widen their banks as they move along.

"The test of the religious liberal movement," said Rabbi Simon, "is its appeal to a boy or a girl. The religious movement among liberals has not written itself out to meet the moral and the emotional stature of a child—and of such is always the kingdom of heaven. Can you come down to the child's level and retain still the child's emotionalisms, the child's spiritual deeps, the child's perfervid imagination, the child's love of a fairy tale, the child's hatred of the rational, the child's devotion to a miracle? Can you still have liberalism in religion and make it acceptable to a child?"

* *

## SOMETIMES IT ISN'T CONDITIONS—IT'S YOU

THERE are folks who always manage to find excuses for their inefficiency and apparent deficiencies. They have, from habit, become expert at finding those excuses based upon causes outside themselves.

Some blame inheritance. They weren't started out with silver spoons in their mouths. Whereas the man who is born with a silver spoon in his mouth doesn't deserve as much credit as one who was not, for all he has to do to succeed is to keep his mouth shut. In life's race a big inheritance is, more often than not, a handicap.

Then there be those who blame environment. Their surroundings have hindered their rise to riches and fame and power. They haven't been given a fair chance, they moan. They complain because they were not planted in a hothouse. They seemingly forget that the hardiest plants usually grow wild, uncoddled. You *expect* to see a beautiful development in a greenhouse; but a lily in a swamp is not only an object of admiration but a stimulus to reflection.

We have also met those whose "alibi" was that their lives had been filled with misfortune, set-backs, obstacles, unusual deterrents. When we meet these we always recall a group of folk each one of whom, according to an ancient myth, thought that his troubles were heavier to bear than the burdens of others. They were therefore permitted to pile their troubles in a great heap in the heart of the city and then choose from the lot any one's else which they thought they preferred to their own. After some deliberation every man was content to carry away the load he had brought. We can never be too self-pityingly sure that our misfortunes are greater than others'.

Can we not again pass in mental review that mastering and masterly life of Jesus?

His inheritance! Just the trade of a carpenter.

His environment! In derision it was said, "Can anything good come out of Nazareth?"

His misfortune! It was said that he had nowhere to lay his head. He was maligned and misunderstood.

And yet he conquered! Despite an ignominious death he lives to-day because he made use of his inheritance of power as a child of the Infinite. He outdistanced his physical environment because he knew that all the forces of good form the immediate surrounding for those who live in faith. He rode triumphantly over misfortunes and made them stepping stones to the heights because he knew that he was not alone, but that the Father was with him.

Defy all hampering conditions, remembering the words of Jesus, "The works that I do shall ye do also."

*J. E. P.*

* *

## PRAYER FOR GOOD WEATHER

A LARGE party made up of representatives of many different religious faiths was traveling through the Orient. They were unusually fortunate in regard to weather, having sunshine week after week. Another group making the same trip under direction of a rival tourist agency, two or three weeks ahead of this party, had continual rain. Finally it leaked out that the Christian Scientists of the fortunate party were praying for good weather, and believed sincerely that the succession of good days was the result of their intercession.

Instead of accepting this explanation at its face value Mr. John Askingwhy, a member of the party, raised these questions:

First, if they really thought a good God would work a miracle for the benefit of a little group of well-to-do tourists when by so doing He would be depriving a large farming population of the spring rains they needed.

Second, if it would not be kinder for the Almighty to ordain invariable and unchanging laws to control the weather for everybody, which man could study into, ascertain, and then depend on.

Third, if real Christianity did not call for a reasonable degree of attention to the rival party moving on through a succession of gloomy days, and an offer to take over part of the rain and give up part of the sunshine.

We are of the opinion that Mr. Askingwhy has science, Christianity and reason on his side.

# A Doctrinal Debate---in 1923

**By a Bleacherite**

HONESTLY, I didn't think it could be done.

When it was reported that a sure-enough, old-fashioned debate on controversial religious questions was to be held, many took their places in the seats of the scornful. It was done successfully fifty or a hundred years ago, when men were interested in dogmatic theology; but I didn't believe that such a discussion nowadays would create enough interest in a cultured, "high-brow" community to draw a hundred people to a church on a stormy Sunday afternoon in March.

But I was wrong, and I admit it.

When we reached the field of combat, five minutes after the opening musical number had started, the ushers informed us that everything was "full up," and we would have to take our chances on getting a seat. But a chair was carried in from the lobby for the scribe, and placed right down under the high pulpit. The scribe's bodyguard and "man Friday" had to be packed into a far-away corner in the very top gallery.

* *

Yes, gentle reader, I am writing now of the great debate in Unity Church, which is in Oak Park, Illinois, which is considered by almost everybody, at home and abroad, about the most exclusive and intellectual suburb of the metropolis of Chicago. Beautiful for situation and unique in construction is Unity Church, one of the famous Universalist centers of the great Middle West, organized many years ago by a merger of Universalist and Unitarian congregations. It is just across the wide street, directly opposite the splendid shrine where our old friend, Safed the Sage, preaches every Sunday. It is built like no other church in the world—probably as no church in the world ever will be built again. A monolith, a solid piece of concrete and steel, molded *in toto* in a single operation, it stands in a class all by itself. It gives one the impression of everlasting permanence, not at all an unhappy symbol of the faith to which it is dedicated. The auditorium is like the Holy City, which John saw in his vision. The length and the breadth and the height of it are equal. Besides the "pit" in the center, with its group of seatings, perhaps a hundred or more, there are three sides and three levels upon which the people are seated. At the right and the left and in the rear two banks of pews are arranged *a la* Pullman style, the top bank being about eighteen or twenty feet above the central floor level, the lower bank about six feet. Beneath this lower bank, on either side, is a wide corridor, three feet below the floor level, in which scores of chairs had been placed to accommodate the overflow. The view of the pulpit was somewhat impeded from here, but the people could hear all right, and were lucky for even that privilege.

As I have said, the place was jammed with people as eager and intense as the crowd at a world's series baseball game. But now we must go back a little and make a fresh start.

* *

The pastor of Unity Church for the last four years has been the Rev. James W. Vallentyne, lately come into Universalist fellowship from an Orthodox affiliation. Alert and progressive, always looking for a chance to put forward the cause of Liberal Christianity, Mr. Vallentyne embraces every opportunity to emphasize the fact that there is still a basic difference between Universalism and so-called "liberal Orthodoxy." If the opportunity does not offer he makes it. He says and believes that the people are more interested in religion than anything else; and the event I am trying to tell about seems to prove that he is right in that belief.

One efficient method by which Unity Church gets the ear of the community is a space each week in *Oak Leaves*, the magazine newspaper of the village, to which Mr. Vallentyne contributes a letter setting forth some fundamental truths about liberal religion. The folks in Oak Park read 'em, too! Recently certain statements in these letters were objected to by a Presbyterian pastor, the Rev. C. K. Orsborne, of River Forest, a neighboring suburb. Several points were involved in the controversy, such as the date of the New Testament documents, the supernatural birth of Jesus, the ancient custom of explaining greatness by divine origin, questions of faulty translation, and some others. While not specifically contradicting what Mr. Vallentyne had set forth as "facts," Mr. Orsborne challenged "the value of the facts in modern life," and invited Mr. Vallentyne to a joint discussion. The invitation was accepted with alacrity. Place, Unity Church, time, Sunday, March 18, at 3 p. m.

These two preachers proved themselves worthy antagonists, equally masters of their subject, equally quick-witted, equally skilful in taking advantage of the situation of the moment. Though there were many mooted points, the discussion really centered upon the question of the deity of Jesus and the reality of the supernatural element in Christianity. Mr. Orsborne maintained that Jesus is God, and that this doctrine is basic in Christianity, that Christianity has no validity without it. Moreover, that, inasmuch as Jesus is himself a product of the supernatural, all the other supernatural elements claimed in Christian theology are not only true and valid but essential to the validity of the whole Christian system of truth.

Mr. Vallentyne's thesis was that experience is the only valid test of present-day religion; that the supernatural is interesting only in a historical sense as indicating the state of mind of earlier ages of faith; that Jesus is divine, but also human, which doctrine involves the divinity of all humankind.

There was nothing rough-and-tumble about the discussion. Both speakers had made careful preparation, and their opening arguments were read from manuscript. Mr. Vallentyne clearly had the best of it from the standpoint of history, quoting on every point the writings of well-known and recognized Orthodox authorities. His main contentions as to the date of the New Testament documents, their testimony, or the lack of it, on the question of the virgin birth, faulty and misleading translations, and the

unscientific conceptions of the age in which the books were written, were not seriously challenged by Mr. Orsborne. Mr. Orsborne labored to prove that the supernatural element in Christianity is true because the ancient writers believed it, and because, as he insisted, faith in the supernatural has made Christianity what it is to-day, the dominating religion of the world. "Jesus walks down the ages with the tread of a God," he exclaimed. He asserted that the denominations denying the deity of Jesus are and always have been the smallest in the world, assuming that the bigness of a sect is proof of the truth of its tenets. He seemed to believe, with Napoleon, that God is on the side of the heaviest artillery.

Replying to this, Mr. Vallentyne declared that the supernatural has been definitely discredited by modern science; that the noblest concept of God is that of a Being who functions in a big and orderly manner; and that human experience in the present hour is the only valid test of religious faith. He asserted that there is no reliable evidence that any one during Jesus' lifetime thought of him as God; that his claim to be the light of the world did not prove him to be deity any more than his declaration to the disciples that they were the light of the world proved them to be deified beings; and that the reason why the Unitarian Church is so small to-day is that most of the Unitarians are in the Orthodox Churches—and keeping quiet about it!

* *

It was really not a debate in the strict sense of the word. There were no judges appointed and no decision was rendered. Both speakers were intensely in earnest, thoroughly convinced of the truth of their respective positions. In fact they were special plead ers of no mean order. Especially was this true of Mr Vallentyne in his first rebuttal speech, when he ros to really lofty heights of eloquent exhortation, urgin his hearers to "seek the great and noble God, an worship and follow Him." In quickness of "come back," without the aid of prepared notes, he wa vastly superior to his antagonist.

Yet Mr. Orsborne was not slow by any means He has a certain faculty of witty phrase, and it kep the audience in good humor. This was evidenced i his remark to Dr. Case, pastor of the local Baptis church, who sat on the platform and protested agains applause and "amens" from the congregation. "I'm sure Dr. Case didn't think the 'amens' came from th Presbyterians," said Mr. Orsborne, quick as a flash "It was no doubt a pastoral admonition to member of his own flock."

There was a manifest disposition on the part o some in the audience to "root" for the Orthodox side In spite of requests not to do so, frequent exclamation were heard, such as, "Amen!" "That's right!" "G on, brother!" Occasionally there was a ripple o spontaneous applause, quite impartially given. A few tried to "heckle" Mr. Vallentyne. When he disa vowed belief in a certain small dogma about God, a voice shouted out of the audience, "Take that Bibl off your pulpit, then!" But, on the whole, the spiri was excellent, there being the utmost friendlines between the debaters.

* *

What is the profit of it all? What will be th outcome? Nobody knows. That's what we are wait ing to see.

# Wisdom of the Workers

## Story-Telling in the Sunday School

**Esther Appleby Harned**

WHAT is the greatest power known in religious education for directly influencing character? The story.

The story-teller is an interpreter of life, and he has chosen for his work the oldest art in existence. In ancient times the story-teller was known as a chronicler and was looked upon as little less than a god. Later, he was the minstrel who strummed on one string while he charmed his hearers with his tales. Perhaps no one ever realized the value of the story more than Jesus, and he was our very greatest story-teller.

I wonder why this great help has not been used more in our Sunday school. In some places the story-telling teacher is almost as rare as is the story-telling mother. If you have a message to give, as any real teacher has, then telling a story to convey that message is mostly a matter of practise. Nora Archibald Smith says: "Tell the stories; tell the stories; a thousand times tell the stories! You have no cold, unsympathetic audience to deal with; the child is helpful, receptive, warm, eager, friendly. His whole-hearted interest, his surprise, admiration and wise comment will spur you on."

Stories are not simply for little children. Nothin will more quickly interest and hold that laggin adolescent class, nothing more effectively vitalize th Sunday school hour for your adults. Carefully pre pare a story and try it next Sunday; it will not b your last.

"A story is a great life message that passes fron one soul to another. It steals as quietly as a cano into the hidden places where naught else can go; i is as soothing as a song sometimes and at other time it cuts like a two-edged sword. It is quickly given but it may last in the life through eternity."

Reading a story is not anything like as effectiv as telling one; the personality of the story-teller i needed to make it live.

To be well told the story must be well prepared It may seem too much time to spend on a little story but, as one writer has said, "if that story has th power of making or marring a life it is worth muc time." What are the steps to be taken in preparin a story? First read it over and over until the spiri and atmosphere are absorbed. Choose what on definite lesson you wish the story to teach, such a loyalty, honesty, courage, self-mastery, courtesy

ıor or purity. Keeping this theme well in mind, se your book and tell the story mentally. Open it l refer to it in order to see what was omitted. Tell story aloud, imagining an audience; and then, if ssible, practise on your family or some of the neighhood children. Briefly, to make the story live u must live the story.

In telling a story, and especially when condensing ong one, the four parts of its structure must be ot in mind. You will need a short introduction ich should at once capture the interest of your arers. It need not, but often does, answer the estions Who? When? Where? Often it is well to ite it out and memorize it, as the whole story dends upon it. This introduction should be followed a series of definite events leading directly to a ong climax, which to be most effective should be of surprising nature. Then follows the conclusion, ich should briefly and absolutely end the story, a ppy ending, if possible. In short, your story needs striking introduction followed by a logical building of main incidents until you reach a climax which ould be quickly followed by a satisfying conclusion. hen you have ended do not say, "Now, children, ıat lesson do we get from this story?" It will not necessary to moralize, for a well-told story has nt its moral lesson home far more surely than you uld hope to do. Never let children catch you eaching.

The principal things for the story-teller to guard ainst are too many details, side issues, long-drawnıt sentences, bad English, hesitant speech, loud eaking, too many "ands," moralizing and interruptg the story by asking questions.

A distinct but quiet, soothing tone full of cheer the best. If you can't keep in mind many stories, ıow a few well. Use the pause for emphasis frequent, and half the work of holding the attention will be ne. Use all the direct discourse you can, for it akes any story more interesting. Make your Bible ories live by letting the characters speak. It is not reverent to say what you think Jesus might have said hen he blessed the children or healed the sick. Tell ıe parables in the language of to-day and, if possible, ustrate them by using the colored lantern slides hich may now be borrowed from the General Sunday hool Association. These slides were used very fectively by the woman superintendent in the Syraıse Sunday school, who found that stories of all inds added very much to the success of her work.

Let us consider the class now. Be sure that all can ear and are comfortable. They must see you and ou must be able to look directly at them, so the best rangement is a semi-circle with the teacher opposite. hould there be a large number gathered for a real ory hour you would need two or three aisles with elpers to go among the children. Remember that it hard to interest young children in stories too old r them, but that an older child will usually listen to story meant for a younger one. So, in case of a ıixed group, do not be afraid of trying the simple ories.

In this connection I want to tell of an unusual lass that I had last year. These twenty-five boys and irls were of various ages ranging from nine to eighteen, and had been less fortunate in their environment than the rest of our pupils. Most of them had very little religious training. While they felt at home in our church they did not care to mingle with the other boys and girls, and not one would be separated from the class. Because it was impossible to fit them into our graded classes or to adapt any graded course to them, it became simply a question of finding something that would hold them. That "something" was the story supplemented by a little handwork and picture study. They liked the Old Testament stories told as for children of ten or twelve, and enjoyed retelling them sometimes. Hero tales such as Sir Galahad and Joan of Arc appealed to them. This group responded well to class organization and through their various activities became what really was the nucleus of a community center. What impressed me most of all was their eagerness for simple things that might have had no appeal for the other boys and girls; it was because all along they had been needing so much.

I found that correlation helped to make more effective lessons. For instance, Millet's familiar picture, "The Gleaners," can be used with the story of Ruth. Then continue with a little study of Millet and his pictures, for surely what he has to say to us is deeply religious. One can very nearly hear the vesper bells in his "Angelus," which makes a beautiful background for a story about prayer. With this one could use the well known Vesper Hymn. Watt's picture of Sir Galahad just seems to speak the lines that Tennyson has him say, "My strength is as the strength of ten, because my heart is pure." What boy will not be stirred by this?

It is well to know the story interests of the various ages. After the first songs and rhymes begin to be outgrown the child naturally craves the story, for, as G. Stanley Hall says, "Stories are the natural soul food for children, their native air and vital breath." Strong among the first stories is the fairy tale, because your tiny child is already living in a world of magic. It feeds the growing imagination, fosters a belief in an unknown world, which later will make it easier to believe in the Unseen, teaches a love of nature and of the beautiful, and also gradually instills a sense that good is stronger than evil. So tell fairy stories, but, of course, only those that build the child's ideals. Be sure to eliminate every bit of cruelty, revenge and bloodshed. If everything is all right but the ending, change the ending. As one writer says, "The one essential for idealistic stories is not that they should be true, but that they should clearly and impressively set forth a truth."

Keep your stories child-like. Use simple language, but talk and act naturally; it never is necessary to use a silly sentimental tone when talking to little children. The small child likes to hear of things he knows about—other children, small or bright-colored things and animals. He likes to hear repetition and rhythmic phrases.

At about eight the child has outgrown the world of fancy and begins to ask, "Is it true?" If you can say that it is true your story will have twice as much influence. So during this period from eight to twelve stress the real instead of the imaginary. The talking animals and trees that he loved a short time before

seem ridiculous now, but he is fond of simple nature tales such as the facts about the growth of the flower from the small brown seed, the wonders of the butterfly, the ant, the bee, or the stories of coal and the planets. A flower should never be just a flower, but a work of God, and an animal should not stand merely for clothing or food but should be an object of consideration. These Juniors are interested in stories of adult life, biography and history; lives of missionaries and explorers supply good material. Fables told as such have a place here and legends such as the King of the Golden River, the Great Stone Face, and Knights of the Round Table. Robin Hood is all right if you leave out the outlaw part and picture him as the reformer. Weave the best of the hero tales into the lives and thoughts of the children. At this stage, as well as later with adolescents, we may do original work —stories from the story-teller's experience are apt to convey more of his own personality and so be very effective. Use the lives of contemporary people who have really done things. All through the practical age emphasize that it pays to do right and does not pay to do wrong. They are quick to see the results of right or wrongdoing on the part of their heroes if the stories are well told.

Adolescence furnishes many, many problems for the teacher and each of its three stages ought to be understood. From twelve to about sixteen every boy has become a real hero worshiper and every girl is looking for the things she can admire. Tell stories that will make them want to be like the heroes and heroines. The boy of ten is deeply interested in the big thing the hero does, but the adolescent has developed to the point of thinking more of the personality and ideals of the hero. He likes stories of boys and girls who have made good and of people who have accomplished things as the results of high purpose, like the missionary explorers. Of course if his mind has not been stored with great heroes then he may have found other people who can really do things, like train robbers, burglars and detectives. What responsibility is ours?

The adolescent from sixteen to nineteen begins to be interested in romantic love, and this budding life should be guided by stories like "The Three Weavers," by Annie Fellows Johnston, also her "In the Desert of Waiting" and "The Road of the Loving Heart." "The Heart of the Rose," by Mabel McKee, is a beautiful story for girls. Such stories as "Ann of Ava" help the girl to find her ideals. When you picture a heroine she should be thinking as you reach your climax, "I should love to become like her."

These boys and girls as well as those of the later period of adolescence are anxious to hear stories about altruism and self-sacrifice, because many of them have already had glimpses of what a life of service means. In a book of mine is a note made from one of Dr. Betts' wonderful sermons that I heard when at this age: "Character is the by-product of service unselfishly rendered." Just people appeal to them, and the beautifully human side of Jesus has a good deal of influence. Van Dyke's stories are very much liked by older boys and girls, especially "The Last Word."

While any story that creates ideals or arouses inspiration is suitable for the Sunday school, the Bible is full of splendid stories of every type. There is a dramatic element in most of the Old Testame stories that appeals to every one and makes the stor easy to tell. Children love the stirring ones li Daniel in the Lion's Den and David and Goliath, b there are many less well-known ones that will inter the hero-loving boy or girl. Use Nehemiah, Ez Job, Amos, Abraham, Joshua, Deborah and Ruth.

The New Testament stories, while not so d matic, have a softer influence for good. Service others, self-sacrifice, chivalry and love are outstandi in the lives of Jesus and many of his followers, so th this part of the Bible is rich in material for adolescen Remember about emphasizing the human side Jesus with them.

I believe that much of Bible study has been t fragmentary. To many a child Paul is just a vag some one who wrote ever so many letters. His wh thrilling life, conversion, imprisonment and wand ings, could be gathered up in one vivid story th would be fascinating, inspiring and, above all, r membered. It does not matter how long he stayed any one place. What did he do and why did he it?

The small child likes the babyhood of Mos the boyhood of Samuel, and he loves to hear all abo the baby Jesus. Be very careful in telling Old Test ment stories that the child never gets an idea of a r vengeful God, but only of a kind and loving Fath In nearly all Bible stories one can show God's lovi care of His own people and His help in all their e deavors to do right. Any story must have a messa for you before you can give it to others, and in telli Bible stories especially, one must find the Truth a teach it. If the lesson is presented as a living thi it can not help but be attractive and capable of holdi the interest of your class.

Sometimes religion is thought of only in conne tion with the Bible. So let us not forget the stori about great characters of the past like St. Franc or of our missionaries and social workers who tru live their religion. Try to reflect the spirit of liv like Florence Nightingale, Jane Addams, Dr. Grenfe Jacob Riis and Clara Barton. Effective stories c be made of John Murray's meeting with Thom Potter, which is said to be the idyl of our Church, a of the career of Hosea Ballou, who has been call the Lincoln of the Universalist Church.

There are many helpful books, but the followi are a few of those best suited to the needs of teache in church work:

Laura Ella Cragin's books, especially "The Su day Story Hour" and "Kindergarten Stories."

Margaret Eggleston's books, particularly "Stori for Special Days in the Church School," a good o for superintendents.

"Stories and Story-Telling in Moral and Religiou Education," by Edward Porter St. John.

Mary Stewart's books, "Tell Me a True Story, a book of simply told Bible stories, and "Tell Me Story I Never Heard Before," which contains fai and legendary stories.

Sara Cone Bryant's "How to Tell Stories t Children" includes stories suited to all ages—on "The Golden Cobwebs," a popular Christmas stor also her "Best Stories to Tell Children."

"The Golden Windows" is full of stories teaching nite moral lessons, one of which, "The Wishing ll," is a plea for unselfishness.

"Story-Tell Lib," by Mrs. Slosson, is a book of lore fairy tales containing the well known stories, et Up Posy," and "The Boy Who Was Scart of ing."

"Why the Chimes Rang," by Raymond Alden, is vely story for Christmas.

Hoping that some of this has been a little helpful, let me sum it all up in the quaint words of a very old English writer:

"Forsooth he cometh to you with a tale which holdeth children from play and old people from the chimney corner and, pretending no more, doth intend the winning of the mind from wickedness to virtue even as the child is often brought to take most wholesome things by hiding them in such other as have a pleasant taste."

*Cincinnati, Ohio.*

# Cruising Around a Changing World

## X A Nation Changed by Missionaries

**John van Schaick, Jr.**

NE of my first efforts as an editor was to clip from *Zion's Herald* a sermon upon "Peacemaking as a Daily Job," by Albert W. Palmer of Honolulu, write an editorial on same subject, put Albert W. Palmer's "Creed" the front page of the *Leader* and send him a copy. Correspondence followed. When he discovered t I was to touch at Honolulu, he wrote that he uld meet the ship, and could be identified by a e suit with a red hibiscus in his buttonhole; that wanted to show me how significant Hawaii was as "Inter-racial Experiment Station."

One of my friends thought it a waste of precious rs at Honolulu to take any of them away from f, sky, mountains and palms to devote them to iology, slums or missionaries. She was a cultured y but she was as uninformed as I have been up to s time of one of the most thrilling missionary adtures in history and of the significant things com- from it.

I found that everybody knew Dr. Palmer, that was pastor of Central Union Church—Congreganal by inheritance and community in fact, and h forty-eight denominations represented in its mbership—and that he was one more of the Calinia and Yale men who have found great opportuni- s in these islands.

In his car we visited Buddhist temples, Shinto ines, a Chinese Congregational church on the very Day Plan," social settlements, congested arters called slums but far from it, as fine a public ool system as I have ever seen, with white, yellow, d brown teachers, a normal training school, a uni- sity, a Mid-Pacific Institute under the Hawaiian ssionary Board for the training of Oriental and waiian leaders, the Kamehameha Schools founded Mrs. Bishop, the Hawaiian princess, last of the al line of Kamehameha, who married an American, d the Punahoe School, or college, in a lovely park of ety acres—a kind of Hawaiian Exeter or Andover— ich fits for American colleges. In studying this tem, all the way from kindergarten up to state iversity, with teacher training, industrial training d Christian training all provided for, with special e needs met in special ways, with rural schools ich experts from the U. S. Bureau of Education clared to be among the best in the world, one lized quickly that here was a community into which nebody had put deep and strong a love of learning.

When the American Legion offered a prize of $250 for the best essay on "How to Best Serve America," the first prize was won by a Japanese boy of thirteen, from one of the schools on a sugar plantation near Honolulu, in competition with all the public school children of the United States. The whole territory of Hawaii took interest and pride in this victory.

We saw the oldest frame building on the islands, brought around Cape Horn for the use of the missionaries in the early days, the old Kawaiahao Church, once a royal chapel, built of blocks of coral in 1842, all of which were handed from man to man the entire distance from the seashore to the site; the present Central Union Church with room for 1,500, built in mainland style, and its half-finished successor, "The Church in the Garden," which Cram of Boston is setting in a park of eight acres. It is built in Georgian style, something like our new church in Washington, and adapted to the climate by putting in huge French windows which open up and give the worshiper the impression of sitting in a lovely garden full of all manner of tropical trees and flowers. The organ is set on the side of the chancel so that it can be made to sound either out of doors, for an open air service, or in the church. "Beauty," said Dr. Palmer, "is a handmaid of religion. An unlovely church is an anomaly on this lovely island."

Back and forth as we drove through the beautiful streets of Honolulu, I felt that I was getting that exquisite beauty for which the islands are so famous, and with it clear cut interpretations which really let me see. No more interesting, congenial, magnetic man has come over my horizon on this trip than this able young Congregationalist with a world spirit who took me about. And a final service for which I can not be too grateful was a gift of chapters from his book, "East and West in Hawaii," which Doran has in press, based on his lectures at Oberlin and at Union Theological Seminary last year, one or two of which I hope to print in the *Leader* and all of which of course we will review.

With his own book I got hold of one of the few remaining copies of a missionary classic, the "Life of Lucy G. Thurston, Pioneer Missionary," letters and articles running from 1820 to 1876, which are so clear that they need no comment, so interesting one can hardly lay them down, so heroic one can hardly keep back the tears, so inspiring that one wants to

keep the book at close hand to read in temptation or trial.

On October 12, 1819, in Marlboro, "West Parish," Massachusetts, Lucy Goodale, daughter of Deacon Abner Goodale of the Congregational Church, married the Rev. Asa Thurston of Fitchburg, a graduate of Yale and of Andover, who was about to go to the Sandwich Islands as a missionary. Asa Thurston's colleague was Hiram Bingham, who also became famous as a missionary. On Oct. 23 they sailed from Boston on the brig Thaddeus—two preachers, two teachers, a doctor, a printer, a farmer, and their wives, the five children of the farmer and three converted native youth, "partially educated." The whole thing had been put up to Lucy by a cousin, an Andover man, and her marriage was undertaken more as a religious duty than as the result of a usual courtship. No happier marriage ever took place.

What it meant to go out into the Pacific in those days, we can hardly realize. It was a real no-man's-land. Government did not exist in its vast expanse. There was no settled American community west of the Missouri. Japan was still a hermit nation. China was little better. Not even whalers were operating in the Pacific. It was the period of explorers and lawless traders. They had a mail in the Sandwich Islands only once a year.

Packed in a little sailing vessel, beating its way around Cape Horn, taking five long months for the passage, seasick, cold and uncomfortable, the voyage alone took heroism. And over their destination lay the darkness of savagery, and the apprehension of the unexplored and the unknown.

They reached the Hawaiian Islands, as we now call them, in 1820. It was a lucky or a providential moment. The natives themselves had just overthrown their idols, abolished a rigid taboo system connected with their idolatry and, religiously, were groping.

Slowly and tactfully the missionaries made their way, got the confidence of the king and chiefs, obtained permission to land temporarily, to stay, to move to new places, to build other than straw houses, and eventually to help king and people, not as outsiders but as friends.

One of the first things done was to reduce the Hawaiian language to written form, publish primers and teach the people to read. How the king started to learn to read himself, how he got tired but ordered his queens all to study, and flogged his little brother when he did not do his lessons—all is set down in the early annals. In a space of twenty years these missionaries established learning on a sound basis, started a church which spread over all the islands and took in a majority of the natives, and got a bill of rights for the common people. The Governor of Maui made a law that nobody could hold office or marry who could not read. Such laws were hardly necessary, as most of the natives took to reading as to a new game.

The opposition they faced was not from savages but from the lowest specimens of their own race, sailors who resented laws against immorality and traders who resented restrictions upon the rum trade. Children of missionaries had as playthings cannon-balls which had been fired from ships at the homes of their parents.

The charge is often made that these missionari took advantage of their position to become wealth It has been told again and again on this voyage people who pretend to have all the facts. I ask Dr. Palmer about it and he said that the children the missionaries loved the islands and stayed the that, like boys and girls born in the United Stat they had their own careers to make, that they were virile and able stock, grew up when opportunities we opening on every side, and that it was quite true th many had grown to be rich and powerful, but th most of them were useful citizens and fine men. the early missionaries, with possibly one exceptic none attained wealth.

Castle, in "Hawaii Past and Present," sa "That the children and grandchildren of the m sionaries chose, most of them, to remain in the la of their birth and to enter secular life, that they ha largely guided politics and business, has been a lasti blessing to the Islands." Tales of the self-seeking the missionaries he characterizes as absurd.

The little band which sailed on the Thadde in 1820 had remarkable success, but not witho pain, toil and sacrifice. It is a moving story. T doctor went back and the women faced child bir without medical assistance—once in the dark crowd cabin of a little inter-island ship, in the night, durin storm, when the lamp went out, when with difficul they got at their baggage to find things indispensable under such unspeakable conditions Lucy Good Thurston brought one of her babies into the wor

The training of a family of children surround by thousands of naked and half naked savages, giv to practises abhorrent to western minds, intens curious always to get as close to the white visitors they could, made a problem the solution of whi apart from anything else, shows the kind of abil these people had. The rule of non-intercourse natives with the children was rigidly enforced through the impressionable years, and without givi offense.

Only once in the history of the islands did dark-skinned man attack a missionary woman, and was a priest of the old order, half intoxicated, and w successfully eluded. The king would have put h to death if the missionaries had not begged for life.

Our loathesome western diseases which th natives knew nothing about, our small-pox, grip and tuberculosis, our distilled spirits, our dru have all cursed these gentle, graceful, kindly peop But the missionaries steadily and consistently foug the battles of the natives.

Quite true it is that the white man's civilizati is crowding the old civilization out. But is there a human right to the status of barbarism? Not one instant is this question intended as a defense exploitation. It merely indicates my own convict that progress is inevitable and right. The missi aries helped set it in right directions. They went in early days because they thought that the heath were perishing. Immortal souls were going to h In the missionary revival of 1820 in New England cry was "hasten." Students left the seminary bef graduation to go to snatch souls as brands from burning. We find little of that old thought in

missionary history of Hawaii: "Bring men to Christ"—to be sure that is the motive of all the work, but in that process reading, writing, manual training, scientific agriculture, modern medicine and sanitation played their part with the ten commandments, the beatitudes and the golden rule.

A broadening thing is a missionary experience. It puts men and women up against elemental facts of life and death. On the mission field, intelligent people quickly discard the mint and cummin of theology and nail to the masthead Christ's gospel of faith in God and service of man.

The Catholic, Church of England, and other Protestant Churches, also have established missions in these islands.

As might be expected, the successors of the early missionaries grapple with the race problem of to-day in the right spirit. They are without prejudice. "My neighbor is a Chinaman," said one. "Nobody thinks of that. They think of him as a cultured gentleman and as a kind friend." "I take off my hat to the Japanese," said another. "They have a thousand years of culture back of them, which we haven't got. I've found them square and fine. Our Japanese ministers are among the ablest and most devoted we have."

It was refreshing to hear this kind of talk after the usual smoking room tales of an impending descent upon these islands by Japanese invaders. "And remember," said Dr. Palmer, "all these races which we have here in such numbers were brought here after the reciprocity treaty of 1875 with the United States to help raise sugar. They did not invade the islands.

"The rising generation of Japanese in Hawaii seem to be almost as completely Americanized and just as eager for education as the Chinese. It was a Japanese school boy who won the public speaking contest at the McKinley High School this year with an essay on 'My Ideal of Character,' and that ideal was Jesus Christ. Alleged oriental inscrutability disappears completely in these eager, responsive young people trained in American schools and thinking American thoughts."

The great task of the Church in Hawaii to-day on the ethical side is to get Hawaiians, Americans, Europeans, Porto Ricans, Koreans, Chinese, Japanese and all the mixtures of every breed to live together, exhibit co-operation and practise morality and the square deal. They believe that they are succeeding. If they do, it will be an example for the world.

*At sea, Feb.* 23, 1922.

# Vest Pocket Lay Sermons

## XXI Faces

### Agricola

A POET, phrasemaker and teller of subtle truths once said, "The face is an index to the soul." True it is that behind the flesh lies the spirit, brooding, dreaming, struggling, and these dreams and struggles paint themselves into the lineaments that we see and recognize. We say this person is our friend; what we mean is our friend wears this body for a time, lives in this house of clay. We love the body only for the guest it entertains.

Knowing this, we study faces and become skilled in the art of reading them, as doctors' fingers become highly educated, as teachers read the intellectual traits of their pupils. We come to recognize instantly the blank look on the faces of the insane. We detect without great difficulty many of the countless camouflages people adopt to render invisible their real selves. In society a face is a more or less attractive decoration; in business, poker or politics it is a mask. There are innocent faces, devilish faces, affidavit faces, weary faces, as many kinds as there are souls.

In sober reality faces are the fossils of our past lives. They are the burnt out remains of volcanic fires that have left these geologic strata behind them. Herculaneum lava and Pompeian ashes they are of the dead years, and if you dig beneath you can read the story of a fateful past. On prehistoric shores struggled the giant forces of hate and love, passion and greed, and here is the net result, carved in characters as enduring and decipherable as hieroglyphics in Tut-Ankh-Amen's long-buried tomb.

Strange how blind we are as we walk among these shadows of the past. Can you not read on that placid face of your mother the victory of peace and kindness and sympathy which made her a heaven-born citizen of her home and community? Or in the bloated face and bleared eyes of some village floater the fires of hell which have raged in that inner battlefield? Conflagrations fierce as those which devoured Rome have swept over it, destroying ambition, love and hope, and only shattered walls and heaps of debris remain to tell of tragic struggle and defeat. As Shakespeare expresses it, "Thus is his cheek the map of days outworn."

How the years carve lines on the face, like the ruts in those old Pompeian streets worn by generations of cart wheels! Habits and thoughts mold and chisel the human face as geologic forces mold and chisel the face of the earth. Deeper and deeper grow the creases, larger and coarser the wrinkles, which mark time's footsteps. An army has passed that way, the army of the years whose footprints leave indelible traces, an army which never retreats.

How impressive the lesson! Our tell-tale lives coming out and exposing themselves to the curious gaze of every passer-by! Struggles hardening into feature and expression, sins revealing their ugliness, passions frozen into enduring forms like Gorgons carved in marble!

Consoling thought that beauty too may incarnate itself and glow as with a divine radiance! Nobility of soul may struggle up through the homeliest of faces, and paint there more virtues than the aureole of swarming saints with which Murillo surrounded the Holy Family.

# Representative Universalists

## VII Minnie S. Davis

THERE are some pioneer souls who, swift-footed, gain the kingdom of truth and, by their very promotion, are walled away from the plodders who need their companionship and help; but there are others, no less enlightened and of more blessed function, who hold open the gates that common strugglers may catch the beatific vision and be drawn to rightness and peace. Minnie Davis is not only a seer but a marvelous guide and teacher. Living in the realm of the eternal, she nevertheless has understanding and sympathy for those who are concerned with things temporal, being privileged to give them words of fair comfort and inspiration and to put them in touch with the unfailing sources of power.

When her name is mentioned many Universalists, middle-aged or older, will say, "Why, there used to be a woman of that name, author of a delightful book called 'Marion Lester.' Everybody in our Church read it years and years ago." As a matter of fact, that novel, of which many editions were printed, was written, not by a woman, but by a young girl, a student at the Green Mountain Academy in South Woodstock, Vermont. The president, the Rev. John S. Lee, perceived that this daughter of a brother minister had, besides unusual beauty of character, a rare literary gift, and he suggested that she should write a story illustrating the difficulties by which liberal young people were then beset. "Marion Lester," which would have been a remarkable book even from an adult, was welcomed in all our Sunday school libraries and in many of our homes, and was productive of great good.

Minnie S. Davis was one of ten daughters, a remarkable family, born to the Rev. Samuel A. Davis, "Father Davis," an honored and aggressive preacher in our New England churches. Her first volume was followed by "The Harvest of Love," a story of equal merit but of somewhat less popular appeal, and by "Rosalie," a charming story for children. She then became one of the editors of the *Ladies' Repository*, contributing many articles and stories, and by universal judgment was destined for a most successful literary career.

Then came accident, disappointment, pain, and what for a lesser soul would have meant defeat. A fall resulted in a serious injury to the spine and the eyes, and for twenty-three years Minnie Davis was confined to an invalid's room, much of the time to a darkened room. Yet, in a true sense, it was a chamber of light. Here a mind expanded. Here a spirit came to regency. An indomitable soul refused subjection or interruption. Many there were who came to give counsel and consolation and went away with their own faith strengthened and their own burdens made easy.

Release, which no one but the sufferer supposed possible, came quite suddenly in the year 1886, when the philosophy of mental and spiritual healing, then called "mind cure," was brought to this evolved thinker, one well prepared to discriminate between its error and its truth. Soon she was able to move about the house; soon she was reveling in the open air; and remarkably soon she was traveling from city to city as a practitioner and lecturer.

The writer, a weak and apparently hopeless lad, was her first patient, and he has had lifelong reason to testify to the clarity of her vision, the fidelity of her friendship and the efficiency of her service.

Miss Davis has seemed, to many familiar with her work, the most competent exponent of "the new thought." A loyal Universalist, she advocates new

MINNIE S. DAVIS

applications of our faith; a well-informed scientist, she harmonizes her philosophy of the material and of the spiritual planes. In her book, "Living Counterparts, a Study in Vibration," issued several years ago, she set forth ideas which were new then but which now, since our knowledge of radio-activity, have been accepted by the entire world of science.

Miss Davis is an optimist in the highest sense. Her "Affirmations for Peace" have been widely quoted: "Good is stronger than evil; love is stronger than hate; wisdom is stronger than folly; truth is stronger than error; health is stronger than disease; and right is might; for Christ is stronger than all the evil in the universe and God is over all." This glad faith, by which her world has been transfigured, she holds not stupidly and passively, but intelligently and constructively, knowing herself called to co-operation with the Infinite.

Now, eighty-eight years of age, she awaits, at her

artford home, her passage from life into fuller life. er early as ociates have all preceded her. A beved sister and home-mate has just passed forward. hile she is rich in the love and gratitude of thousands whom she has led to health and hope, her thoughts are much of the fellowship that is to be. She remembers with serenity the first chapter of life and she looks forward rejoicingly to the chapters that are to come. Her presence is a sanctuary and her every word is a benediction.

# A Florida Crusade

**F. B. Bishop**

SO many Universalists are going into Florida to live and so many are spending the winter months there, that it seemed we should have some evangelistic work down here, and perhaps en up some new churches. So, with Dr. Hall's sistance, I organized a Florida Crusade for the onth of February.

First, I wanted a good preacher—one with a al, vital message. So I asked for Dr. Vincent E. omlinson, of Worcester, Mass. Then, I wanted good singer and all-round worker. So I asked for e Rev. George A. Gay, of Chattanooga. Dr. Hall, rough the Murray Lectureship Board, gave me th these splendid fellows.

We started in on the fifth of February, at Pensala. Dr. Tomlinson, traveling as hard and fast as could, did not reach there until the seventh. A ardi Gras was in full blast, but this did not seem divert Dr. Tomlinson from his message, or Mr. ay from his singing. The people came to listen d their spirits were refreshed. On Friday Dr. omlinson went to Brewton, where he spoke at the otary Club luncheon, and at night preached in e new church.

During the course of the meetings the Pensacola urch subscribed the necessary money, and voted call as its pastor Rev. H. C. Ledyard, of California. If Mr. Ledyard does not accept the call the urch is ready for some other good man.

Mr. Gay and I left Dr. Tomlinson to close the eetings at Pensacola, while we moved on to open the eleventh at Lakeland. Lakeland is a new ld for Universalism. There has never been a church re. It is a fine, growing city, and in it are some splendid Universalists, and others whose faces are toward e light. On Sunday we preached in the hotel parors. For the rest of the week, we used the Woman's ub building. The newspapers did not seem to appeciate our being in Lakeland and gave us the most eager publicity. In every other place the newspapers did well by us.

That week in Lakeland was a revelation and an spiration. The people were more than cordial. ey drove us through the wonderful orange groves, nging heavy with fruit and already sending out eir fragrant blossoms for next season's crop. They ok us to the bathing beaches and the golf links, and en came to hear us preach. There were Rotary ub luncheons and Kiwanis luncheons, and Tourist ub meetings, to keep time from hanging heavily our hands.

On Sunday, the 18th, I preached in Tarpon rings in the morning and opened a new campaign in . Petersburg that evening. Mr. Gay and Dr. omlinson closed the meetings at Lakeland. They administered the communion, christened the four children of Mr. and Mrs. Glenn Allred, and organized a Universalist society with Mr. F. B. Langley for its president, Mrs. Bertha Steitz as vice-president, and Mrs. Flora B. Corning as secretary-treasurer. Thus we are started at Lakeland.

Driving down from Tarpon to St. Petersburg, I stopped at the St. George's to call on my old friend, Dr. Harry Westbrook Reed. I found him in bed, but cheerful and hopeful. He seems to be gaining in health and strength. We leave a prayer of hope and good wishes for him. The other members of the party called on him later.

On Monday evening we all assembled in St. Petersburg, under the radiant smile of the Rev. L. J. Richards, our St. Petersburg pastor. We set to work to bring some spiritual sunshine to the sunshine city. Mr. Richards had secured the use of the Seventh Day Adventist church, and here every afternoon and evening we "held forth."

The meetings in St. Petersburg were fine. Attendance was good every day and every evening. On Sunday we held three great meetings in the Masonic Temple. At the evening service, after crowding over three hundred into the hall, we turned many away. This service was a splendid climax for our series of meetings. We left St. Petersburg with the work there given a great impetus and the debt on the church lot reduced to about twelve hundred dollars.

On Monday, the 26th, Mr. Gay went to Tarpon Springs for a couple of evening meetings, and Dr. Tomlinson and I started for Miami. In Miami we found Dr. Cook doing most acceptable work, and the church reporting larger congregations than ever. We called on Dr. Bisbee, and, while he is unable to do his accustomed work, we found him cheerful and optimistic. Dr. Tomlinson left me in Miami and started toward the far North. Amid the storms and snows of New England he now writes that he "pines for Florida."

On Tuesday night I met with the trustees of the Miami church. These men are so well pleased with the progress their church is making that they feel the time has come for them to have a permanent, all the year round pastor. To this end they pledged themselves to carry on, not only the current expenses of the church, but to contribute a very substantial amount toward a pastor's salary. Miami is making real progress, and the right man there ought soon to build a splendid church.

The Crusaders are all back home now. As I think over some of our experiences, I feel the force of a note which appeared in the *Leader* a short time ago: "We are no longer merely defenders of a particular faith. We are torchbearers to those who sit in darkness."

## THE PARABLES OF SAFED THE SAGE

### A Parable of Standards of Wealth

THERE was a certain city where they had builded a new Synagogue, and they sent unto me and requested that I would come and deliver an Address at the Dedication. And this happened also in another city and they did likewise. And the daughter of the daughter of Keturah inquired of me, saying:

Grandpa, when you dedicate a Church, do you leave that Church there, and go on and dedicate another Church somewhere else?

And I answered her, Yea.

And she said, complacently, We always have been rich.

Now for another man to fill his bag with churches, and go about like a Roaring Lion, presenting them unto various communities, as Andrew Carnegie did Libraries, would have seemed to her extravagant; but for her Grandpa to be Dedicating Churches and leaving them there did not seem to her too great a thing to be possible; for we always have been rich.

Now I and Keturah have sometimes had as large a Stipend as Eight Hundred Shekels in a year, and sometimes we have had more and sometimes less. But we always have been rich. And there was a time when we traveled and ate our lunches out of a Shoebox, and now we go into the Dining Car, and both times we have been rich. But this I notice when we travel now, that the daughter of the daughter of Keturah counteth it no sign of wealth to go into the Dining Car, but to order a table in our Section, and to have the porter spread a Towel upon it, so that we may open a Shoebox and eat out of it, that seemeth to her a Distinction.

Now this I have discovered, that there are men who are rich because they make themselves happy with what they possess, whether it be great or little, and there are men whom no sum of money could enrich, because their souls are poor.

But I am richer than the Tax Gatherer hath ever discovered, neither do I give account of my Chief Assets when I fill out my Schedule for Income Tax. For I am rich in Children and in a job and in the joy of service. And three times a day we have something to eat. The daughter of the daughter of Keturah is right. We always have been rich.

* * *

## FIRST HONORS WON BY LITTLE CHURCH IN ARITON, ALABAMA

OUR little church in Ariton, Alabama, is the first to go over the top with its quota for the National Memorial Church and the Perin-Cate House. Monday, April 4, the following telegram was received by the Director General of the Campaign: "Ariton over the top. Get our convention banner ready."

At this writing the quotas have not been in the possession of the local churches over ten days. The Ariton church has done quick work. When the roll call is made in the United States Senate, Alabama always heads the list because it comes first alphabetically. In the National Memorial Church and Perin-Cate House Campaign, Alabama and Ariton are both alphabetically at the head of the list, but they are also at the top of the column in the terms of achievement.

The Ariton church does not have a settled minister, and preaching services are only occasional. The annual budget is not large and the quota assigned was small—only $100 in fact—but the response to the denominational appeal is 100 per cent. It required effort in that little family group to make the telegram possible. A similar response from the rest of our churches during the next few weeks will spell success for our enterprise.

Will your church win first honors and the banner in your state?

* * *

## ONE MORE FOR THE AFFIRMATIVE

*To the Editor of the Universalist Leader:*

Certainly, none of us would want any one to be sick "to the stomach" in reading of Christian forgiveness, as J. E. Wilson reports in the *Leader*. It is fine that he is in sympathy with opposition to the Russellites. It would seem by his letter that he would favor the incarceration of all offenders, political and otherwise (those that did not agree with him), for life. We recall that Jesus said things about "judging not" and forgiving enemies and somewhere we read "Overcome the evil with good." Possibly Jesus and Paul did not mean it and it "did not apply" to-day.

The above-mentioned letter does not make me sick anywhere in the anatomy, but rather makes me pity and lament that there should be thought of the kind to-day in the world and in so called "liberal Christian" people.

Count me one, too, in the affirmative that Jesus meant it, for the next war and for all time. I noted the other week that some one felt relieved that there was an explanation given that would make Jesus' words of no account.

*W. R. Rowland.*

*Blanchester, Ohio.*

* * *

## "THE LAND OF THE UNFREE"

*To the Editor of the Universalist Leader:*

In a recent issue of the *Leader* J. E. Wilson is "sick at his stomach" because of the editorial entitled the "Land of the Unfree." Of course J. E. Wilson is mistaken, and the editorial based upon facts which are that these did not try to annihilate their government. Expressing an opinion does not annihilate a government if it is fit to live, and that was all these prisoners did. And that opinion or idea they expressed was to the effect that war was wholesale murder or legalized human slaughter. Jesus held substantially the same idea when he said, "Love your enemies." It is the idea that all real Christians have held and hold. But unfortunately there are church members in the world a-plenty, but few Christians. Very few really believe that Jesus meant it. The Quakers always did. By the way, why were the Quakers arrested for violating the espionage act? Because it made some difference who said war was wrong. If an I. W. W. or a German said it he went to jail.

*C. A. Polson.*

*Hoopeston, Ill.*

# Home and Children

### HOUSE CLEANING

Yes, clean yer house an' clean yer shed,
  And clean the barn in every part;
But brush the cobwebs from yer head
  An' sweep the snowbanks from yer heart.
Just when spring cleanin' comes aroun'
  Bring out the duster an' the broom;
But shake yer foggy notions down
  An' sweep yer dusty soul from gloom.

Shake ol' idees out with the dust,
  An' dress yer soul in newer style;
Scrape from yer min' its worn-out crust
  An' dump it in the rubbish pile.
Sweep out the hates that burn and smart,
  Bring in new lives, serene and pure;
Aroun' the hearthstone of the heart
  Place modern styles of furniture.

Clean out yer moral cubby-holes,
  Sweep out the dust, scrape off the scum;
'Tis cleanin' time for healthy souls,
  Get up an' dust. The Spring has come.
Clean out the corners of the brain;
  Bear down with scrubbin' brush an' soap,
An' dump all fear into the drain,
  An' dust a cosy chair of hope.

Clean out the brain's deep rubbish hole,
  Soak every cranny, great an' small,
An' in the front room of the soul
  Hang pootier pictures on the wall.
Scrub up the winder of the min',
  Clean up an' let the Spring begin;
Swing open wide the dusty blin'
  An' let the Summer sunshine in.

*Sam Walter Foss.*

* * *

## THE ADVENTURES OF A CAN OF MILK

**Minna McEwen Meyer**

I AM a tin can of milk. I am not very big, but I have heard that boys and girls like me. I wear an overcoat on which are some letters and a picture.

For a long time I stood on a shelf at a store. Sometimes a small boy would come into the store with his mother and while she talked with the grocer he would name the letters on my overcoat. I always felt sorry when he went away and left me.

One day another mother came into the store and after she had talked with the grocer he took me down from the shelf and gave me to her. I felt sorry because I wanted to go home with a boy.

But when she opened the door of her home a voice called, "Hello, mother, what did you get?" And the mother said, "I will show you."

Then she took out some bread and some fruit and last of all she found me, for I was in the bottom of the bag. "Here," she said, as she placed me on the table, "is a can of milk, and on Sunday we will use it to make cocoa for supper."

I had been so far down in the bag that I could not see the boy until his mother placed me on the table, and I had been wondering why he had not gone to the store too, like the other boy. But when he picked me up I saw that he had a thin little hand and that his other hand was holding a crutch.

Then I was put away on the pantry shelf, and I did not hear them talking very much until the next evening, when the mother came in to get supper and left the pantry door open.

Then I heard a tap, tap on the floor and the boy came in. "Sit down in this chair, dear," said the mother, "and tell me about school to-day."

"O mother," he began, "over across the sea there are people who are very hungry. There is no grain to harvest and no food in the stores for them to buy even if they had money. So all the people of our state are giving something—flour and beans and rice and other things. We are going to fill a ship and send it over to the hungry people, and our teacher said each boy in our class might bring a can of milk if he could for the babies. Can I take the one you bought last night, mother?"

"I think that would be a good thing to do," she replied. "I am glad you can help," and she smiled a little sadly, I thought.

The boy skipped down from his chair, and came to the pantry shelf to find me. I was so happy I wanted to tell him just where I was standing, but I kept quiet and waited, and soon his small hand reached me.

I wondered how we would go to school, for the boy did not walk much, even with his crutches to help him. But the next morning, when he was ready to start, I saw his mother waiting beside a large chair with wheels, and when the boy had climbed into it she pushed it out of the yard to the sidewalk and we were off to school.

All the way the boy held me lovingly, and once he bent his head down and said very softly, "I am glad you are going over to some hungry baby. I don't care if we don't have cocoa for supper this time."

It was a gala day when our ship sailed into the harbor at Constantinople. I heard some one say that flags were flying from all the ships in the harbor, and as we drew up to the pier the people welcomed the food ship with cheers. It was good to hear their voices. For weeks we had listened to the sound of the waves as they dashed against the side of the ship where I rode, packed in a box with many other cans.

We were taken out of the ship and away, and then one day a lady took me from the box and put me into a bag she carried. There were other things in the bottom of the bag, so I could peek over the top. We went down the street where the houses were very old and broken down. We went into one of these houses. A woman was making lace to sell, and beside her was a little boy, and his hands were thinner than the hands of the boy who had walked with the crutches.

The lady took me from her bag and gave me to the boy. "Here is some milk for you, Vartan," she said. "It was sent by a schoolboy from America."

Vartan took me in his hands, and his large dark eyes grew even larger. He just looked at me and never said a word.

But his mother turned from her lace work and there were tears in her eyes. "God bless that American boy!" she murmured softly.

# Young People's Christian Union

## For the Quiet Hour

### THE DIRECTOR'S DATES

April 15. Attica, Ohio.
April 22. Morning, Avon, Ill.
April 29. Pleasant Valley, Ind.

* *

### THEY REST FROM THEIR LABORS

On the Sunday which I spent in Pasadena, Mr. and Mrs. Henry and Helen took me out to Arcadia in the afternoon to call on Dr. and Mrs. Brigham. Everywhere in Illinois and nearby states, "Father" Brigham has left the influence of his personality. And now he has come to this sunny sunset land, but in lives made better and happier by the touch of his life upon them, and in the word and work of son and grandson, his works do follow him. And Dr. and Mrs. Brigham are very much alive and eager to know all that is going on in the Church they labored for and love.

In Pasadena lives Dr. Henry L. Canfield, ninety-four years young, who went in an automobile party with the other boys and girls and spoke at the Y. P. C. U. banquet at Los Angeles. Living near by, he comes to church, but the years have afforded him this relief: he does not hear the foolishness of preaching. He comes to church now as we all ought to come, not to hear the voice of a man or woman, whether preacher or singer, but to listen to the voice of God and to worship Him, and to feel the quiet happiness of human fellowship with those who are joined in one household of faith.

And both here and back East are many who know and love and honor him. In the month of Christmas they celebrated in Norwalk, Ohio, one of the achievements of his middle years—the semi-centennial of the building of that church—and down in the North Kinston circuit in North Carolina his son is preaching the gospel which for many years the father has been setting forth in word and deed.

So does the spirit of the fathers rest upon and guide their children of the second and third generation, and upon thousands of others who love them and try to live the Gospel they have lived so long and so well.

* *

### FREE AIR

It is interesting to speculate about the picture of our twentieth century civilization which would be formed by some one delving into its buried mysteries three thousand years hence, as Lord Carnarvon has opened to view the treasures of Tut-Ankh-Amen's tomb. That hypothetical discoverer in the year 4923, or thereabouts, would be able to find only small fragments suggestive of some of the phases of our life, which he would piece together as best he could, interpreting them as intelligently as his knowledge and imagination would permit.

Suppose he were digging into some long-buried town in entire ignorance of the civilization it might represent, and all the habits and customs of the people who lived there in the forgotten past of the twentieth century. And suppose it chanced that his excavations brought him to one of the more or less ornamental filling stations on a corner of Main Street. Carefully removing the rubbish of thousands of years, he would come at last upon a sign, "Free Air."

Imagine what his thoughts would be. "Is it possible that back there three thousand years ago it was the custom to sell the air? Had the industrial and commercial spirit gone so far that in most places people were charged for the privilege of breathing? And what kind of a place is this, and what does this sign mean? Is it some kind of charitable institution where those who were too poor to pay for the breath of life might get free air, as in other places they had free soup-kitchens and bread-lines?" It is possible that some future archeologists may form queer notions of our civilization from some of its signs which he may unearth.

And yet I wonder if signs like this will not have a significance sometime for the student of this after-the-war civilization. Perhaps we shall all of us have to hunt for places soon where we can find free air. There isn't much of it now. A friend who was spending a few days in Boston remarked that she was glad to be going back to Maine where she could breathe air instead of gasoline fumes. Many have felt the same about gasoline and other things. There are too many gases in the air.

On the Southern Pacific ferry boats running between Oakland and San Francisco there is no smoking allowed upon the upper decks. There are not only signs forbidding it; the practise is not allowed. Those who must smoke are sent to the lower regions—of the boat. That is the only place in God's out-of-doors on all my journey from the Atlantic to the Pacific and back again where I found smoking forbidden, and the rule enforced.

Now I do not smoke; there is no particular assumption of virtue in the statement, for I never wanted to. I have not overcome the temptation or desire. I have followed my own wishes in the matter as carelessly and selfishly as any one. But because I am as selfish as the man who fills the air with gasoline or other fumes, it strikes me as only fair that the man who smokes should leave some generous quantities of free air for the rest of us to breathe.

Of course no gentleman, or lady, would smoke without asking those near by if smoking would annoy them. And, of course, no gentleman, or lady, would intrude his own personal likes or dislikes in such a way as to rob another of pleasure. So the question always receives a negative, and often an untruthful, answer.

The reason that the liquor traffic was outlawed and is in process of extinction, was in large measure because those who indulged interfered with those who did not. If those who drank had shut themselves up alone or together and done nothing but drink themselves to death, there would have been much less opposition to them. But when they went out on the street and lurched against passers-by; when they spoke insultingly to women whom they met; when in a flare of passion they committed crime—then it became necessary for society to act in self-defense.

Sometime we may have a constitutional amendment to forbid the use of tobacco and other narcotics. But if we do, it will not be so much because public opinion has been persuaded of the harmful effect upon the user, as that a majority are disgusted with the disregard for others which the use of tobacco seems to cause.

If I were a smoker, I would be as punctilious about obeying a sign, "Please do not smoke here," or the unwritten rule that a gentleman, or lady, does nothing that might annoy another needlessly, anywhere, as I would be about obeying a burly deck-hand who came up to me and said, "If you want t'smoke, go down on the lower deck." That is, I would unless it affected me as it seems to affect others.

This is not an argument against smoking; I don't know anything about the subject; it is just a suggestion that some people like free air.

*Stanley Manning,*
*Director of Young People's Work.*

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## For the Quiet Hour

For I understand not, nor can I, how there is or can be humility without love, or love without humility.

*Santa Teresa.*

"How, O Lord, shall we follow thee?"
I heard one sadly say;
"Whither thou goest we can not see;
How can we know the way?"

"I am the way," the shepherd said;
"He that dwelleth in love
Dwelleth in me, and shall be led
Safe to the fold above."

*Washington Gladden.*

The Christian can be satisfied with nothing less than a realization of the divine will in every department of human life and thought, in social life as well as in individual life, in national life as well as in home life, in educational and industrial life as well as in the church.

*Charles R. Watson.*

# The W. N. M. A.

**Conducted by Miss Susan M. Andrews, 176 Newbury St., Boston, Mass.**

### ABOUT WOMEN'S DAY

As has previously been announced, the W. N. M. A. is asking that Sunday, April 29, be observed as Women's Day throughout our denomination. Briefly, the object of this observance is to acquaint our people more fully with the work of the Association and to awaken increasing interest in its behalf.

As the Women's Centenary Association this organization first came into being in 1869, and although it has been functioning for some fifty-three years there are plenty of people in our churches to-day who have never heard of it, and many who have known very little of its purpose or the extent of its program. To those who are familiar with the work as active members of the Association then, falls the privilege of making the morning service on April 29 one that shall instruct and inspire all who attend.

In many churches plans are already formulated for observing the day. To those who may at this time be questioning the possibility of taking over the service we would like to send a few of the dozens of enthusiastic letters which came to us last year after the initial observance. No further testimony would be needed to convince one in doubt of the opportunity which this occasion presents to every local church. In many cases certain women who felt that they were not especially interested in a society of a missionary nature, after hearing of definite work accomplished in our various fields, changed their minds. As a result new members were gained and interest was revived and awakened all along the line.

With last year's experience upon which to build we should make greater gains through our observance of 1923. The usual plan is to have the service in charge of the women, the president of the Mission Circle, or some one appointed by her, presiding. The fact that a church may be without a Circle does not mean that it can not carry out the proposed plan. Ask the president of some other organization or some representative woman to take charge of the service.

As far as possible have different women take part, choosing those best fitted to read the Scriptures, to offer prayer and to give the address. In some cases last year this portion of the program was divided between two or three persons, each taking a certain phase of the Association's work and developing that. If there is a Guild in your church, that organization should be represented also.

Historical sketches are worth while, but, as a rule, what our women are doing today should be given first place. This will include especially our work in Japan, in North Carolina and Tennessee, the development of the Clara Barton Birthplace and the extension of the Mission Circle and the Clara Barton Guild. The work of other departments may be touched upon, but there is danger here of "spreading ourselves too thin." Concentrate on the outstanding facts. As an auxiliary body of the denomination the W. N. M. A. assumes responsibility annually for a certain amount of work and our people will be interested to know how we are measuring up, especially in the matter of church extension.

Leaflets explaining our work may be secured from the W. N. M. A., 176 Newbury St., Boston, and reference may be made to recent numbers of the *Leader* and *Bulletni* for additional reports from the field.

The matter of asking for money contributions will be left with each church to decide for itself. We have envelopes for this purpose and any quantity will be sent free of charge. "Enlistment cards" also may be had for the asking.

Adequate preparation in the way of advertising, getting in touch with every Universalist woman, is most important, as is also the matter of following up awakened interest.

The Association is ready to assist any local church in planning for the observance of this day. Suggestions will be sent or questions answered; in fact any service in the interest of the plan will be gladly rendered. May we help you to make Women's Day a stepping stone to greater loyalty to the local church and to the Association?

# Sunday School Search Lights

**The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.**

### TEN TIMES EIGHT

If our printer takes a journey, it probably will not be to Detroit. He made me say that the combined attendance of the Democracy Class, Benjamin Rush Class, church trustees and other friends, when we held our Sunday school conference, was eight. It is to be hoped that every reader multiplied by ten.

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### CHILDREN'S DAY

Already the requests are coming for Children's Day material. The General Sunday School Association will have a leaflet ready for distribution about the first of May. For schools that wish to begin work earlier the following suggestions are offered:

1. Excellent programs may be made of material at hand if time is taken for planning. The Children's Day program may well present some of the things learned by classes the during the year. Memory work may be recited, a question and answer drill arranged, impersonations given, or stories dramatized. Music learned during the year may be given by the school or special selections by a selected chorus or soloists.

2. The Teachers' books of the Beginners' Course in the Murray Graded lessons contain a wealth of good material for the younger pupils. Appendix C to the third part of the second year's course gives a complete program for Beginners.

3. Recitations may be found in such anthologies as "Golden Numbers," by Kate Douglas Wiggin and Nora Archibald Smith; or "The Home Book of Verse for Young People," by Burton Stevenson. These books are found in many public libraries.

4. The *Church School* for April, 1923, has an article entitled, "A Program with a Purpose," which outlines a plan that any group of workers could adapt to the needs and possibilities of their own school.

5. The General Sunday School Association will gladly send its programs for previous years to any who apply. If these have not been used they are worth considerations.

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### THREE DEANS

The dates and deans for three of our Institutes can now be announced. They are as follows: Chattanooga, Tenn., July 20 to 30, Rev. George A. Gay; Ferry Beach, Maine, Aug. 6 to 12, Mr. Carl A. Hempel; Murray Grove, N. J., Aug. 27 to Sept. 3, Rev. F. W. Gibbs.

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### WHO GOES TO CONSTANTINOPLE?

The Near East Relief is very desirous of having a Universalist visit some of its orphanages and relief stations during the coming summer. It is not in a position to pay traveling expenses, but it would be glad to have any of our church people who are planning to go to Europe include in their itineraries visits to Constantinople and vicinity. Helpful letters of introduction will be furnished.

* *

### ON ANOTHER PAGE

No Sunday school teacher (or superintendent either) should miss the article by Mrs. Esther Appleby Harned, which is printed in another section of this week's *Leader*. Under the general head of "The Wisdom of the Workers" she contributes many helpful suggestions regarding the use of the story in the Sunday school. She speaks with the authority of successful experience.

# Among Our Churches

## Mid-West Letter

**The Great Meeting at Pendleton, Ind.**—Pendleton is located thirty miles northeast of Indianapolis on the lines of the Union Traction Company of Indiana, and Big Four Railway. The church has been without a minister for many years. The building is splendid, well lighted and well heated. It had been closed most of the time for years, and the members had died, moved away or become utterly discouraged. On March 4 we opened the building and began a series of "Good News Revival Meetings," announcing them to last the entire month, if necessary. At the first service nine were present. That same evening—the second service—sixteen came. The next evening about forty were present, and the tide of interest and attendance gradually rose until the eighteenth, when we had 150 present, and wonderful interest. I preached no message except that which made clear some phase of Universalism, going into detail on the various points of doctrine. On Sunday, March 25, I received twelve into the membership of the church, eleven of the number being men. One of the gentlemen who was received asked for the privilege of the pulpit, and came forward, stood in the pulpit and made a stirring address that thrilled the entire audience by telling what he and the men were going to do for the church. "One thing we need and must have," he said, "is an orchestra, and we are going to organize one, and see that this church has good music." The church had no choir. "This church must serve this community," he continued, "and we are going to see that it does." The men are now raising a budget to finance the church, and before long we hope to settle a minister there. Thus the church which has long been dormant has "come back," and will take its place among the active forces of progress in this age of tremendous need, as well as opportunity. * * **Oaklandon, Ind.**—On Sunday afternoon, March 18, we had a special program in the Oaklandon church, under the auspices of the State Sunday School Association of which Mr. Carl Mock is president. Both Rev. Edwin Cunningham, pastor of our Indianapolis church, and the Mid-West Superintendent addressed the meeting. Representatives from several churches were present, including Indianapolis, Muncie, Anderson, Pendleton, Galveston, and perhaps others. It was a very enthusiastic gathering. The entire day had been given to the Sunday school work, under the direction of Mr. Mock. The Oaklandon Sunday school had 165 present on that morning. This is the largest Sunday school in the state— speaking of our own denomination, of course. It is hoped that before long a minister can be settled pastor over the two churches of Oaklandon and Pendleton. The two are only fifteen miles apart. * * During the month, I addressed a very well attended and enthusiastic meeting in Central Church, in Indianapolis. Rev. Edwin Cunningham is preaching to the largest audiences this church has enjoyed in years, and the reason is that he is preaching most excellent sermons, and doing splendid pastoral work. There is more genuine life in Central Church than I have known before. * * **The "Ireland" Church**—This church, (near Connersville, Ind.), long closed, has come to life and called a minister. Rev. Pearl Patrick Mock of McCordsville has been invited to preach there, and large audiences gather for the services. It is almost a modern miracle to see a "dead" church just "wake up" of its own free-will and accord, but it was the case with the "Ireland" church. Several improvements have already been made on the church building, and the piano has been "tuned." If a few more dead Universalists in Indiana would get in "tune" something worth while could be done. * * **Stoughton and Mukwonago, Wis.**—These two churches, long pastorless, have been readmitted to the active ranks of our denominational life. Rev. J. M. Rasnake, for many years identified with our Southern work, has been called, and is now settled there as pastor. Mr. Rasnake is in the prime of life, and with his splendid background of successful service in the land of Dixie, coupled with vision and enthusiasm for our faith, will undoubtedly be successful in his new field. We welcome him into the Mid-West District. Mukwonago is his place of residence. * * Rev. E. V. Stevens, formerly of North Olmstead, Ohio, is now living in Indianapolis. Mr. Stevens is preaching occasionally. Recently he has preached at Milan, Oaklandon and Pendleton. He will preach one Sunday in Pendleton during April. Rev. Sidney Esten, pastor of the Anderson church, will also give assistance to the Pendleton church in April. * * Rev. Helen Line, who is studying in the University of Chicago, is available for supply work between April 8 and June 10. Miss Line is the daughter of Rev. Fred A. Line, of Tulsa, Olka. She is very fine with Sunday school and Y. P. C. U. work, and preaches excellent sermons. If you need her for supply work, address the Mid-West Superintendent.

*Luther Riley Robinson.*

## Church News and Interests

### PERSONAL

Rev. U. S. Milburn, pastor of the Universalist church in Salem, Mass., since 1913, has accepted a call to the church in Everett, Mass.

### Connecticut

Meriden.—Rev. H. B. Taylor, pastor. The annual meeting revealed a better financial condition than in many years, notwithstanding severe industrial depression during a part of the year. The Mission Circle raised and expended over $560, all but a small fraction being for purposes designated by the national organization. The Women's Circle raised over $2,000 and other organizations lesser but substantial sums. Including the yield of scholarships controlled by the church board, but not including individual gifts from our members, St. Paul's should be credited with $625 for education during the year. If the yield of the Chapin bequest is included, Japan received not less than $350 from the Meriden parish for the year. For the purchase of the Clara Barton home, $200 was given this year. State and national quotas aggregated in excess of $200 in addition to those named. Local philanthropies required and received about $300 from us. Many other items are included in the budget of the Mission Circle. These figures are not without interest for those who are under the delusion that large endowments invariably limit rather than increase effort in unselfish service. But for the large generosity of those who gave St. Paul's one of the half dozen finest plants in the denomination and a large endowment to cover the extra cost to maintain it, quite possibly the church would have succumbed to some of the hard blows that have been dealt it. The major part of the church still consists of wage earners and those who get small salaries. Such a church has not failed in the effort required to meet a fifty per cent increase in its budget during the last five years, occasioned by new taxes, repairs, improvements and higher cost of everything. The church has been lucky, but not merely lucky.

### Illinois

Peoria.—Rev. B. G. Carpenter, D. D., pastor. Easter Sunday, 1923, will be put down as another of the great days in the history of this church. The church was crowded to standing room at all services. No particular campaign was made for new members but thirty-three came forward at the close of the morning service and received the right hand of fellowship. The Easter season this year was made to include the four Sundays in March and Dr. Carpenter delivered a series of sermons on "Life—Whence, Why and Whither?" The Y. P. C. U. held a Sunrise Meeting on

ster Sunday. This organization is lding very fine meetings every Sunday ening. The season for the Sunday ening Lectureship closed with the lecture Dr. Carpenter on March 25.

Marseilles.—Rev. Edward M. Minor, stor. A very interesting and helpful rvice was held at the Marseilles church aster Sunday morning. The choir and chestra delighted the large congregation ith their Easter music. The pastor's rmon was filled with the spirit of hope d good cheer and triumph. The comunion service was impressively conucted by the pastor. Three new memers were received into the church, and ree others, who under a former pasorate had been admitted by signing a embership, upon their own request were eceived by the right hand of fellowship. generous offering was taken for the state ork. The altar was brightened by a umber of cut flowers, the offering of riends and the Junior Union.

### Indiana

Oaklandon.—Rev. E. V. Stevens, now iving in the suburbs of Indianapolis, has reached occasionally in the Oaklandon hurch this winter and conducted morning and evening services there on Easter. Good congregations attended both services. Two adults were baptized and two accessions to the church were recorded. A large group of fine young people are active in this church and make up a chorus choir with orchestra, under the direction of Walter McCord, Sunday school superintendent. At the morning Sunday school 127 were counted present. This church is a brave and promising unit in our denominational life. They have had no minister for several years, but have built and quite fully equipped a fine large church, grown in membership and efficiency and do a most commendable work in the town. They need a new pulpit Bible. Any one who would like to help them get one may communicate with Mr. Stevens, R. R. J., box 64, Indianapolis.

### Iowa

Mitchellville.—Rev. O. G. Colegrove, pastor. A splendid Easter. Two more men united with our church and three children were christened and a confirmation class will unite later. The Christian church was present, pastor and people, with sermon and music in the evening adding to our fine Easter concert. The Universalist Comrades have added several new names to their membership and will be represented in the Chicago conference by the pastor and J. E. Reid.

Osage.—Rev. Edward A. Lewis, pastor. Several definite results have been obtained during the five months since Mr. Lewis came here. Money and pledges received from the financial canvass totaled nearly twice as much as last year. Many sample copies of the *Leader* have been distributed and twenty-four new subscriptions and five renewals have been sent to the Boston office. On Easter we received a fine group of people into the church, increasing our membership 10 per cent. There are more to follow. Four hundred four-page folders carry the progressive spirit of religion into Osage homes every month. Advertisements cover cost of printing. Some one has said: A home-going pastor makes a church-going parish. Following this principle Mr. Lewis has made 135 calls since coming here five months ago, and increasing congregations prove the merit of this policy.

### Maine

Brunswick.—Rev. Harry F. Shook, pastor. Easter was a great day with us in spite of the chilly weather. The attendance at the morning service was excellent; two new members were received into the church; two little children were dedicated. The music was good and the floral decorations beautiful. At the church school hour, the children presented a program that was interesting and that very much pleased their elders. We are about to launch a campaign for an increase in the membership of our Men's Club up to one hundred—we have now sixty-three members.

Auburn.—Rev. Roderick J. Mooney, D. D., pastor. Easter day has gone into history, having one more full page relative to our church. The auditorium was filled at the morning services. The pulpit was beautifully decorated with scores of potted lilies and daffodils with many bunches of cut flowers. Six persons were baptized and seven were admitted to full membership in the church, and not less than 150 persons partook of the communion. The vesper services attracted a fine congregation when Gounod's Redemption was rendered in fine style. The choir was augmented by eight other carefully selected singers and assisted by violin and cello. Dr. Mooney preached at both services.

Augusta.—Rev. A. Francis Walch, pastor. The Sundays of the Lenten period were given to a study of some of the more familiar Parables of Jesus. A growing interest developed and uniformly large audiences attended. The season culminated in a great Easter service with a crowded house, a most generous Easter offering, and four people united with the church. Easter Day began with a devotional service by the Y. P. C. U. and closed with exercises by the Sunday school. The annual parish supper was held on Easter Monday, followed by the annual meeting of the parish. Most encouraging reports were given and the treasurer reported a substantial balance. A generous increase was unanimously and heartily voted to the minister's salary. Mr. Walch fills a large place in the city, being identified with about every public interest. As a member of the Augusta Rotary Club he has been chosen the delegate to Rotary International which meets in St. Louis in June, and the church has voted to grant the leave of absence necessary.

### Massachusetts

Taunton.—Rev. Elbert W. Whitney, pastor. At the communion service of the Taunton church on Easter Sunday four new church members were received by profession of faith, and at a prior date a sick lady was given membership in the church.

Somerville.—Rev. George E. Leighton, D. D., pastor. At the communion service on the evening of Holy Thursday fourteen new members were received into the church. Dr. Leighton, in extending the right hand of fellowship, had a personal word with each which made the service most impressive. The church was filled on Easter Sunday morning and Dr. Leighton's sermon, "Jesus the Christ," was most inspiring. Palms, Easter lilies and roses beautified the chancel. The music was rendered by Florence E. Simpson, soprano, Everett L. Lovering, organist, assisted by Mary White Mullen, contralto, Ralph Smalley, cellist. At 4.30 p. m. an Easter concert was given by the Junior Y. P. C. U.

Arlington.—Rev. R. Perry Bush, D. D., is attracting large congregations as supply pastor, and keeping up the interest of the people pending the arrival of the new minister, Rev. Charles F. Patterson of Detroit. The reading of Mr. Patterson's acceptance of the call of the parish was a feature of the Easter Sunday service. Five new members were received by the Rev. Stanley Manning, who conducted the communion service on the Thursday before Easter. More money than for some years has been subscribed this year, and the Men's Club has undertaken an Every Member Canvass to obtain the amount required to finance the enlarged program. On April 21 Mrs. Stella Marek Cushing's musical comedy, "Oh, Henry!" will be presented in the town hall for the benefit of the "Universalist Community House Fund."

### Michigan

Concord.—Rev. William Couden, pastor. This parish enjoyed the following speakers in the Lenten program: Rev. E. M. Parrott, rector of St. Paul's Episcopal Church of Jackson; Rev. C. D. Oberlin, pastor of the Congregational church of Union City; and our own Dr. Huntley. Our Easter services were marked by the largest number partaking of communion in the history of this parish; we went over the top in raising our quota for Japan; and six new members were received.

Horton.—One new member was added to this church recently and at the Easter services two children were christened.

### Minnesota

Minneapolis, Redeemer.—Rev. M. D. Shutter, D. D., pastor. The service on Easter Sunday was one of the most beautiful and impressive ever held in the church. Seventeen were received into membership, two of them from the Boy Scouts and two from the church school.

### New Jersey

Newark.—Rev. Henry R. Rose, D. D., pastor. On Easter Sunday thirty-one members were received into the church. The attendance, morning and evening, was 1,500.

### New York

Auburn.—Rev. Charles H. Vail, D. D., pastor. The mid-week Lenten services were largely attended. The question box was introduced at these services. The people were invited to write out their questions and deposit them in the box before the service. A large variety of questions were asked each week and were readily and satisfactorily answered by Dr. Vail. This feature of the service was most interesting and instructive. At the Maundy Thursday service the usual Fellowship Supper was served at 6.30 p. m. The tables were set in the form of a cross, with a cross of candles at the intersection of the arms, and candlesticks throughout the length and breadth of the cross. Immediately after the common meal, the electric lights were turned off and the candles lighted, and holy communion was observed, the stereopticon being used for hymns and responsive readings. The service was most impressive. The Easter service was largely attended. Seventeen united with the church. The Masonic bodies of the city were our guests at the evening service—six organizations attending, which filled the church and gallery and necessitated bringing in a large number of extra seats. Dr. Vail gave an illustrated lecture on "The Origin and History of Masonry."

Potsdam.—Services began in this church early in September. Norman D. Fletcher and H. Elmer Peters of Canton Theological School alternating as speakers, Prof. L. K. Russell as superintendent of the Sunday school, Wm. Russell president of the Y. P. C. U. In January Mr. Fletcher was called to the Watertown church, as their pastor, Mr. Reed, was given a leave of absence. Miss Doris Swett of the Canton school was appointed to fill Mr. Fletcher's place. Services have been held in the church parlors on account of coal shortage. Under the wise management of Mrs. Sanders as president of our Ladies' Aid Society suppers have been held and banquets served very successfully. Miss Swett and Mr. Peters greatly aided the trustees in arranging and leading a series of Easter services. Prof. H. P. Morrell of Canton was the speaker Palm Sunday at 10.30. Special music of a quartet was arranged by Miss Perry of the Crane school. Monday and Tuesday evenings Rev. Stanard Butler of Middleville spoke. Miss Helen Hosmer of the Normal School arranged the music, consisting of a double quartet with organ and violin. Easter Sunday the Sunday school gave a pageant at 10.30 a. m.; at 11 o'clock Prof. Edson R. Mills of Canton gave the Easter sermon. A most generous offering was given by the well filled room of members and absent friends contributing. The church met with a sad loss in the very sudden death of Mr. F. E. Timmerman, as he had been an active member of the board of trustees nearly seventeen years.

Middleport.—Rev. E. H. Carritt, pastor. On March 31 the regular quarterly meeting was held. A splendid program was given at Easter. The pastor took for his subject "Beyond the Veil." The cantata, "Resurrection," under the direction of Mrs. Carritt, was well given by the choir. There was one baptism and three united with the church. The church was filled. The offering amounted to $57.78. The Y. P. C. U. meets every Sunday evening and is doing good work. The members have had some fine papers and discussions.

Oneonta.—Rev. J. A. Judge, pastor. As formerly we had a Good Friday service with communion. Easter with our church was the culmination of a rich and fruitful season, as our church has been practically closed for preaching service for four years and our present pastor has only been with us since Jan. 1. A class of fourteen was received in full fellowship, the largest class in six years. Lilies, palms, hyacinths, daffodils and tulips made the altar lovely. Mr. Judge preached on "Which Christ is your Christ?" Before the closing of the morning service the president of the trustees, Mr. Fluhrer, presented our minister with a sum of money voicing the appreciation of the members of the parish. A fine Easter offering was received. In the evening our junior chorus choir had charge of the service. The Sunday school is increasing in numbers. A generous Easter offering was taken for the General Sunday School Association.

### Ohio

Akron.—Rev. George Gross Baner, pastor. Mid-week Lenten services were held during the entire Lenten season under the leadership of the pastor. The Universalist Catechism was used as the basis of these meetings. Services were also held each night of Holy Week. The communion service was held Thursday night and fourteen people united with the church. On Good Friday the three hour service commemorating the hours of the cross was held. Thirty-one young people attended the 6.30 sunrise service Easter morning. At the church school 158 were present, where the Easter program, "Witnesses to Unending Life," was given. The morning service of worship was attended by 342, at which time four more members were received into the church. The church school and Junior Union played Easter bunny to sixty little tubercular patients at the county sanatorium.

Mt. Gilead.—Rev. Sara L. Stoner, pastor. One member was received into this church at Easter. We have raised $200 on our quota for the National Memorial Church.

Norwalk.—Rev. W. W. Betts, past After a period of inactivity on accou of illness in nearly every family, the me bers of the Norwalk parish were glad meet again for a parish supper Frid evening, March 23. The usual good su per was first enjoyed, after which matte of general interest were discussed. M R. C. Orr, who attended the meeting he in Columbus by Dr. Lowe, talked on t proposed plan of raising the funds for t National Memorial Church and the Peri Cate Home for Boys. It is the desire the Norwalk members to meet the quota in full for this worthy object an plans will soon be made to that effec On Monday evening, March 26, the mem bers of the W. U. M. A. were enter tained at the parsonage by the Clara Bar ton Guild. A fine program of music an readings was presented, followed by a amusing playlet, "The Sniggles Family." in which the young ladies with their old fashioned costumes and clever character izations won the hearty applause and ad miration of the guests. Refreshment were served by the hostesses, to whom th Alliance members expressed a sincere vot of thanks and appreciation. Notwith standing the bitter cold weather, appre ciative audiences greeted our State Super intendent, Rev. I. V. Lobdell, when h preached for us March 29 and 30. Holy communion was administered on Thurs day evening. A beautiful day, a larg audience, a remarkable display of beau ful flowers, both cut and in pots, given a memorials to former members or specia friends of the church, united to make th Easter service a joyous one, and the splen did sermon by the pastor was a worthy prelude to the reception of seven new members. The vocal solos by Mr. Thayer Betts and Miss Naomi Betts and the violin solo by Miss Janet Craig added much to beauty of the service. A special Easter offering was received. The attendance at Sunday school was the best this year and a short Easter exercise was presented by some of the members of the school. The Easter offering of the school will be applied on the Japan quota of the Norwalk church.

### Pennsylvania

Reading.—Rev. L. Griswold Williams, pastor. The season's last series of "Pleasant Sunday Evenings" has been started under the general theme, "Answers to Life's Riddle." They are lectures on philosophy, the subject having been publicly voted for by the attendants at previous lectures. They are non-technical presentations of the solution given life's problems by some of the world's greatest philosophers, covering all periods and types of thought. The men considered are Buddha, Plato, Jesus, Spinoza, Hume, Spencer, and Neitzsche. On March 25 a largely attended series of seven illustrated lectures on "Evolution" was concluded with an address by Rabbi Sydney

lstein, associate with Rabbi Stephen e at the Free Synagogue of New York, he subject, "Conscious Evolution and Morality of Birth Control," to a rep- ntative audience that overflowed the rch. Mr. Williams is president of the l branch of the American Birth Con- League. Two other series of programs ng the winter dealt with "Modern ohets," covering Mark Twain, Tolstoi, w, Ibsen, Tagore, Ingersoll and Wells; a presentation of "Seven Modern vels," including books by Lewis, chinson, Wells, Norris, Allen, Nichol- and Passos. Each program lasts an r and a half or longer. The attend- e has been large and representative, offering being more than fifteen cents capita, an unusual average. Another es of week-night lectures on "Social chology" was given during the winter the minister, with a paid membership nearly a hundred. The Reading Com- nity Players, under the direction of . Williams, are preparing for the fourth duction of their third season, having v more than two hundred patrons and scribers, and giving performances fa- ably compared with the best of the le theater groups of the larger cities. Easter Mr. Williams concluded a ies of sermons preached during Lent "The Bible of an Evolutionist," a tative outline of a collection of in- rational literature in harmony with lutionary thought to take the place the traditional Scriptures. A number new members were received into the iety at that time. A recent financial vass promises to increase our budget 000. Both the constituency and in- ence of the church are growing and the nister is in frequent demand for psy- ology, drama and travel lectures. It is nounced that Wm. Jennings Bryan will ture against evolution here at an early te, a tribute to the influence of the Uni- rsalist church.

### Rhode Island

Harrisville.—Rev. Arthur M. Soule, stor. Easter Sunday was a day long to remembered in our church. Seventeen embers were added to the church, the st accessions in several years. The urch was decorated with potted plants d cut flowers about the pulpit, and the oir, for a change, was seated on the atform at the rear of the pulpit. The stor took for his subject "The True esurrection." Following the regular rvice the rite of baptism was adminis- red to six and these, with eleven who had en baptized in former years, were re- ived into the church. An interesting ct was that a mother, five of her daugh- rs and a grandchild, and ten out of the velve members of the pastor's Sunday hool class, made up the list of those nfirmed as church members. Following e reception of members the Lord's upper was served, and after the bene- diction the potted plants were given to members of the primary and junior classes in the Sunday school. Social activities have not been numerous during the Lent- en period, but plans are on foot for several important social events in April and May. Our average attendance of late at church service has been a little over fifty, but Easter Sunday we had a congregation numbering over 100. Our Sunday school has an enrollment of forty-five with an average attendance of thirty-four.

Providence, Mediator.—Rev. Fred C. Leining, pastor. The past month has brought satisfaction in the success of each activity. The turkey supper, served by the Men's Club, attracted 210 persons and by it the club treasury was enriched $86. We are very proud of our Men's Club, for it is a working organization, constantly seeking to advance the influence of the church. Besides contributing $150 annually to the parish expenses, the club is planning to raise $1,000 for the new church fund. The members are famous as caterers as well as entertainers in minstrelsy. On April 4, they had the vestry filled with guests for their first ladies' night. In May, they will present their fourth minstrel show; then in June, their season ends with the annual outing. The Easter sale brought a splendid profit to the Ladies' Sewing Society, with a similar result for the Mediator League in their chicken supper. The Holy Thursday service attracted a large congregation, when seven became members of the church. Six of the seven were members of the Y. P. C. U. Easter Sunday was a happy day, with a large congregation. The offering amounted to $784, which will go into the building fund. At the evening service, Rev. U. S. Milburn delivered his lecture on the Passion Play. It was a most inspiring presentation. The parish is saddened by the death of J. Arnold Browning, who for many years served as treasurer. The funeral service was held in the church on April 7, with the minister officiating.

### Vermont

St. Johnsbury.—Rev. George Wilson Scudder, pastor. Our church has been carrying on the routine activities the past winter with all organizations doing excellent work. The Ladies' Society have held their monthly suppers, this being the twenty-sixth year they have served clam chowder suppers. The Men's League has met regularly each month, beginning in October, for a supper and entertainment provided by the members. The men put on an entertainment, "The Great Chicken Case," a mock trial, with marked success. We have been fortunate in having Dr. Huntley with us for a Sunday School Conference, and Miss Andrews for the Women's Missionary Association. The Junior Y. P. C. U. was graduated into a Senior Union Feb. 18. The pastor has secured a modern balopticon and has given three picture services on Sunday nights with illustrated lectures and is to give three more after Easter. The Sunday night congregations have filled the church. The Easter services were successful. The church was beautifully decorated by a committee from the Ladies' Society. Large congregations attended both morning and evening services. Communion was observed and a class of eleven joined the church. One baby was christened. The offerings were said to be the largest ever taken in the church.

Jacksonville.—Rev. Grant Van Blarcom, pastor. For many years this parish has held no winter services, but now it can no longer be said that this is only a summer parish. We have come through a severe winter, with its fuel shortage, storms and much sickness, and not a single service omitted. The usual special services were held at Christmas and Easter. The Sunday school has increased in numbers, some of the members always being present at the church service, even when their parents do not come. Especially can this be said of the pastor's class of boys and girls not yet in their teens. Among those in their teens it is possible now to organize a new Y. P. C. U.

Woodstock.—Rev. W. A. Cate, pastor. We had a splendid Easter Sunday service with a large attendance. The music was by a chorus choir of twenty voices, and there was a special Easter offering. Six new members were received.

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### CHURCH MEMBERS REPORTED IN 1923

| | |
|---|---|
| Previously reported | 246 |
| Suffolk, Va. | 12 |
| Akron, Ohio | 18 |
| Norwalk, Ohio | 7 |
| Mt. Gilead, Ohio | 1 |
| Concord, Mich. | 6 |
| Horton, Mich. | 1 |
| Peoria, Ill. | 33 |
| Hoopeston, Ill. | 15 |
| Marseilles, Ill. | 3 |
| Scranton, Pa. | 11 |
| Philadelphia, Pa., Messiah | 14 |
| Towanda, Pa. | 7 |
| Brunswick, Maine | 2 |
| Augusta, Maine | 4 |
| Auburn, Maine | 6 |
| Claremont, N. H. | 10 |
| Nashua, N. H. | 10 |
| Portsmouth, N. H. | 10 |
| Marlboro, N. H. | 11 |
| Meriden, Conn | 6 |
| New Haven, Conn. | 18 |
| Danbury, Conn. | 8 |
| Harrisville, R. I. | 17 |
| Providence, R. I., First | 8 |
| Providence, R. I., Mediator | 7 |
| St. Johnsbury, Vt. | 11 |
| Barre, Vt. | 7 |
| Woodstock, Vt. | 6 |
| Oneonta, N. Y. | 14 |
| Auburn, N. Y. | 17 |
| Middleport, N. Y. | 3 |

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|---|---|
| Utica, N. Y. | 5 |
| Mitchellville, Iowa | 2 |
| Osage, Iowa | 7 |
| Minneapolis, Minn., Redeemer | 17 |
| Newark, N. J. | 31 |
| Markesan, Wis. | 6 |
| Racine, Wis. | 16 |
| Pasadena, Cal. | 10 |
| Pendleton, Ind. | 12 |
| Oaklandon, Ind. | 2 |
| Dover, Maine | 2 |
| Chattanooga, Tenn. | 2 |
| Roxbury, Mass. | 8 |
| Malden, Mass. | 14 |
| Monson, Mass. | 4 |
| Taunton, Mass. | 5 |
| Weymouth, Mass., First | 7 |
| Somerville, Mass., First | 14 |
| Arlington, Mass. | 5 |
| Melrose, Mass. | 1 |
| Wakefield, Mass. | 4 |
| Total | 723 |

### CHRISTENINGS

Previously reported, 6. Woonsocket, R. I., 12; Woodsville, N. H., 3; East Boston, Mass., 2; New Haven, Conn., 1; Horton, Mich., 2; Brunswick, Maine, 2; St. Johnsbury, Vt., 1; Portsmouth, N. H., 5; Mitchellville, Iowa, 3; New Haven, Conn., 1; Pasadena, Cal., 1; Boston, Mass., Grove Hall, 1; Chattanooga, Tenn., 1. Total, 41.

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### BOSTON MINISTERS' MEETING

The speaker at the Ministers' Meeting April 9 was Rev. Fred A. Moore of Brookline. April 16 Rev. Vernon E. Blagbrough will speak.

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### THE OLD TIN CANDLE FIXTURE

It was decided to hold an Easter service in the old church in Cavendish, Vt., in the evening, and the Baptist church of Cavendish was invited, as was also the Methodist Episcopal church of the neighboring town of Proctorsville. The evening was all that could be asked for and the old stone church was ablaze with light, fully 200 people gathering there under the old chandelier that had been put away in a dusty attic waiting and waiting.

Once, when exploring the church garret, several years ago, the electrician happened upon a quaintly beautiful old candle fixture and, fearing that it might possibly be discovered and purchased by some dealer in antiques, he carefully concealed it.

When the process of wiring the church for electric lights began recently, he brought the fixture forth to the light of day. Its quaintness and beauty immediately won such favor in the eyes of all beholders that it was decided to use it as the main center light of the church.

None seems to know its age or history, save that it was the first light used in the church, which was built in 1844. One man past seventy remembers it as in use when he was a boy; a woman who has attended all the services held in the church for more than fifty years says that during her time it had never been in use.

The fixture is of tin, hand-wrought with infinite skill and patience, quite elaborate in its construction, in shape something like an inverted pagoda with three tiers of sconces for holding candles, ten sconces each in the two lower circles and five in the upper, making twenty-five candle lights in all.

In the old sockets were found remains of tallow and still clinging to the fixture a small circle of trailing evergreen, evidently placed there for some Christmas decoration—who knows how long ago and by whose hands, now gone? It was with a feeling of reverence almost akin to tears that the writer took away that little, old, faded circle of evergreen.

When those early fathers put the old fixture in the garret to give place to the new glory of a heavy bronze fixture holding kerosene lamps they never dreamed that after more than fifty years of exile the old candle fixture would be restored, with electric lights, and a coat of silver paint, and become again the main center fixture of the church, "a light to lighten the Gentiles."

It would not have been possible to gather under the twenty-five tallow candles of old a congregation such as we had on Easter night, of Baptists and Methodists who gladly closed their own churches to be with us Universalists. With the progress of mankind onward and upward from tallow candles to electricity, has come a greater light of brotherly love and community spirit, a unity that was not here in 1844.

In the high pulpit were seated Rev. A. M. Smith of Alstead, N. H., at one time pastor here, Rev. R. N. Allen of the Baptist church, Miss C. Leonner, pastor of the Methodist church, and Dr. Forkell, formerly of Chicago, now of Proctorsville, the speaker of the evening.

At half-past nine the church was once more silent, the lights were out, the pews empty and the doors closed. But—were the seats empty? Who shall say? Maybe there were the spirits of the strong old founders of the Universalist faith again sitting in their old pews and delighting in the Easter service held in the church they had worked so hard for when alive, and that some way they knew the faith was stronger and brighter than years ago when they hung the twenty-five candle-power chandelier in their church.

* *

### SABBATH SCHOOL UNION

At the meeting of the Universalist Sabbath School Union April 18, at the Charlestown Church, at 7.30 p. m., Prof. Henry J. Cadbury, professor of New Testament at Harvard Theological School, will give an address on "The Place of the New Testament in Religio Education."

Dr. Cadbury's intense interest in R ligious Education and the fact that taught in our Universalist School of R ligious Education this year, should ensu a large attendance of our people.

Delegates, ministers and laity fro Arlington, Brookline, Cambridge, Charle town, Chelsea, Everett, Grove Hall, J maica Plain, Malden, Medford, Medfo Hillside, Melrose, North Cambridge, Ro bury, Saugus, Somerville First, Wak field, West Somerville, Winter Hill, whi churches are members of the Sabba School Union, are expected to attend.

* *

## Notices

### CONNECTICUT CONVENTION

The ninety-first annual session of the Connecti Universalist Convention will be held in the chur at Stamford on Wednesday and Thursday, May and 10, 1923. The friends of the faith in the st are requested to take due notice of the occasi and to plan to attend the sessions in large numbe

*Theodore A. Fischer, Secretary.*


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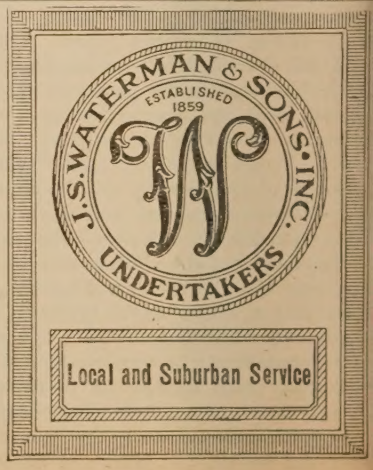

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## Crackling

Attention—At the dinner at Gordon's restaurant last Tuesday evening some one took the wrong goulash and I now have two lefts. This mistake can be corrected by calling Bell 'phone 373J 20-3t.—*Hazelton (Pa.) Standard Sentinel.*

* *

"March 5, 19—. Man lost his position and was taken sick with inflammation of the stomach. We relieved with coal. Later the man secured a permanent position. Case closed." This is an exact copy of an entry in a relief agency's summary sent to a child-placing agency. We hope it was that soft coal we've been hearing so much about.—*Survey.*

* *

The friend of a certain captain of industry once applied to the great man for a job for his son, just out of college.

"He's a bright, honest, modest young man," said the proud father, "if I do say so myself."

"Modest?" snorted the industrial captain. "What has he ever done to be modest about?"—*Youth's Companion.*

* *

Citizen: "That's my car. The thief is just fixing a blowout."

Policeman: "All right, I'll go over and arrest him.

Citizen: "Sh-h-h! Wait till he gets the tire pumped up."—*American Legion Weekly.*

* *

A lawyer was cross-examining an old German about the position of the doors, windows, and so forth, in a house in which a certain transaction occurred.

"And now, my good man," said the lawyer, "will you be good enough to tell the court how the stairs run in the house?"

The German looked dazed and unsettled for a moment.

"How do the stairs run?" he queried.

"Yes, how do the stairs run?"

"Well," continued the witness, after a moment's thought, "ven I am oopstairs dey run down, and ven I am downstairs dey run oop."—*National Monthly.*

* *

She: "Shall we make mud pies?"

He: "No, mud pies gets ye all dirty an' first thing ye know somebody springs a bath on ye."—*Life.*

* *

We asked the telephone girl at the great railway station her impression of the people who crowded up to the booths all day long.

"Oh," she said, "mostly I don't notice particularly. I only look up if there's something unusual—like somebody saying 'Thank you.' "—*Collier's (New York).*

* *

The Bible story of the creation is not inconsistent with the evolutionists' theory that man is descended from a monkey. Didn't Eve make a monkey out of Adam? —*Nashville Southern Lumberman.*


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